
PICATRIX

﴿GHAYAT AL-HAKIM﴾

The Goal of the Wise

TRANSLATED FROM THE ARABIC
BY

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VOLUME I

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The combined efforts of these people have brought us the first English translation of the *Ghayat Al-Hakim*. Any mistakes herein are the responsibility of the editor.

W.J.Kiesel



❧Translator's Preface❧

When I was first asked to translate an eleventh century Arabic manuscript, I suspected it would be a daunting task. Arabic is a living language, with many dialects as well as a modern standard form. It has continued to grow (and sometimes shrink) as the necessities of the age required. Translating historic texts has always required a historical knowledge of Arabic as a language. Words change their meaning depending on when they are spoken or written, where they are spoken or written, and sometimes by who speaks the word. The theologian, for example, may use Arabic words with more specific intent, as a lawyer today might, than for example, the average author.

With this in mind, I was nevertheless surprised at the difficulty of translating a medieval work on astrology. Muslims have historically had a very embracing attitude to the pursuit of knowledge and the various scientific disciplines often intersected one another. *Ghayat Al-Hakim* was at once a metaphysical, philosophical, theological and a scientific work whose language borrowed meaning from each of these disciplines.

Translating this work became a many-layered obsession. To translate a work, you must first understand it. Although this may seem obvious, far too many works are translated as a

technical exercise. Each work must be treated as poetry. What is the author truly saying? How is he or she using the words, the grammar and the syntax to convey his or her feelings? To do this, the translator must obviously have an understanding of the subject. There must be some common bond. I found that bond on a number of levels. *Ghayat Al-Hakim* deals with and assumes a knowledge of much Islamic theology and philosophy. However, it also deals with a science of many disciplines, which either originated in the Muslim world or were rediscovered by Muslims examining the works of those great civilizations before them, and which are no longer actively pursued. While Arabic as a language continued to develop, the science it was used to describe in this book became one of primarily historical interest.

This required me to engage in an examination of astrology on a much deeper plane than I had initially expected. Before translating could begin, true understanding had to start. I jumped into this with increasing interest even consulting with modern day astrologers to discuss concepts and terminology.

Ultimately, I feel I have provided a faithful rendition of this complex and fascinating topic. Those readers familiar with Arabic and particularly with historical Arabic texts may be surprised at the relative simplicity of the grammar and syntax used. Arabic is a poetic language and the modern day belief in conciseness and brevity were not a staple of the period. One Arabic sentence in *Ghayat Al-Hakim* could be the equivalent of one paragraph in English. I also endeavored to be faithful to the author by maintaining his approach and style in writing. The *Ghayat Al-Hakim* is a philosophical work as well as one concerning astrology, I have found much wisdom in these pages and my translation was often slowed as I reflected on the author's assumptions and on the different levels of meaning he may have been implying. It is my hope that this translation allows the reader the ability to catch at once the basic intent of

the author as well as providing some context with which to examine the rich depths of the work.

Hashem Atallah





❖{Introduction}❖

This first English translation of *The Picatrix*, or *Ghayat Al-Hakim* as it is titled in classical Arabic, represents a major contribution to the corpus of Hermetic literature. The Warburg Institute, which published excellent scholarly editions in Arabic, German and Latin, decided not to do an English translation with the idea that only Medievalists would be interested in reading it, along with the prohibitive cost of a new translation. However, the continued increase in popularity of Hermetic studies as well as the growing number of English readers desiring to refer to this book, has made the publication of this English edition necessary.

Long regarded as source material the text of this Medieval work consists of four books covering the art and practice of Astrological, Talismanic and Astral Magic. The author has compiled information derived from 224 books by "ancient sages" with the intention of uniting all these diverse arts into a practical system. Although attributed to Pseudo-al-Majriti the question of exact authorship remains unanswered. The style in which the author of the *Picatrix* presents information resembles that of the Ikhwan al-Safa whose encyclopaedia, the *Rasa'il*, influenced Hermetic philosophy during the 10th and 11th centuries. Known as the Brethren of Purity, the Ikhwan al-Safa drew their philosophy from many diverse sources; Aristotle,

Plato, Pythagoras, the Greeks, Persians, Indians and the Arabs [among whom perhaps Jabir Ibn Hayyam was the most famous]. There are even passages within the *Picatrix* taken directly from the *Rasa'il*, implying that the author shared some of the views expounded by the Ikhwan. Clearly, this sort of synthesizing reflects the tendencies of later Hermetic philosophers who were trying to unify all spiritual and philosophic traditions. It is unfortunate if not surprising that there is little information available in English about the Ikhwan al-Safa.

The *Picatrix*, like the writings of Jabir, could be an important connection between Hermetic philosophy in the West and the esoteric traditions of the Middle East. Its importance was first recognized by Alphonso the Wise in the thirteenth century, who had it translated into Spanish. Why Alphonso thought the *Picatrix* was worthy of his attention remains a mystery at least to the present editor. Nonetheless we have him to thank for the transmission of this work to the West and, while the significance of this document as compared to the *Rasa'il* is slight, it remains an important link in the history of Hermeticism. Brought out of the obscurity of the Middle East it passed through the hands of such prominent figures as Marsilio Ficino, Pico della Mirandola, Peter of Abano and Henry Cornileus Agrippa. A Latin translation made its impression on the Bard Rabelais and the Venetian Inquisition cites it as a cause for the arrest of Casanova. With such colorful figures surrounding the *Picatrix*, it is no wonder that scholars such as Lynn Thorndike and Francis Yates would dedicate many pages to it. Citing Henry Corbin, Christopher McIntosh suggests that it may even have influenced Johann Valentin Andrea when he wrote the *Fama Fraternitatis*.¹ Here we read the words of

¹ See his Rosicrucian Legacy in *The Rosicrucian Enlightenment Revisited*, 1999 Lindisfarne Books.

Aristotle, Plato, the Nabateans and among others, Hermes himself. Various ideas are brought together and presented as a whole system utilizing the symbolism of Arabic astrology and alchemy. Consequently we see a complicated astrological scheme united with talismanic magic and imbued with the mysteries of those correspondences to attain mastery of the Royal Art. Finally after 1000 years, the *Picatrix* is available for the eyes of English readers.

-Editor





❖Prologue❖

IN THE NAME OF ALLAH, Most Gracious, Most Merciful. Praise be to Allah Whose guidance broke the darkness of ignorance; through His divine decree, miraculous events are created, and unto Him all shall return. With His decree, day and night became different. He creates things from nothing. He creates all beings and assigns them their allowances. He is the perfect original designer of every being; He neither treats things nor abandons them. Attributes are not sufficient to describe Him, and injustice is incompatible with Him. Words cannot adequately describe Him, and events cannot happen to Him. May Allah grant salvation to the Master of Messengers and the Seal of all Prophets to whom the Book (*the Qur'an*) was revealed in the unequivocal Arabic language. May Allah also grant His last Prophet, who has been recorded in the ancient Psalms, and His pure and righteous family salvation. May peace be upon him until the day of judgment.

For those who are inspired to delve into the science of philosophers in order to look for their secrets and search for their miracles, I would like to say that my motive in writing this book, which I titled *The Goal of The Wise*, is what I came across when I wrote the previous book titled *The Rank of The Wise*. I started writing this book in the year 343 when I finished editing *The Rank of The Wise*, and I completed it in 348. I was

encouraged to write this book by the widespread interest by our generation in the book in which I talked about talismans and the art of different types of magic although they were not aware of what they were looking for or what approach they should follow. They desperately tried to find what has been made off limits for them by the philosophers who prevented them from discovering it and intentionally concealed it, made it vague and veiled it by indecipherable symbols because of the destruction it entails for the world. However, Allah, Who protects His World, forbids that from taking place. For that purpose they erected temples and sculptured pictures on them as signs to knowledge seekers and clues to researchers. They left many books replete with symbols, secrets and an indecipherable scripts that can only be understood by philosophers like themselves.

Accordingly, I sought to make it known and explain to the people the darkened path which leads to this divine conclusion and to point out what philosophers have concealed concerning this magical outcome as I endeavored to do in developing this result. I have divided this work into four books as I did in *The Rank*, and every book is divided into several chapters:

The First Book consists of seven chapters because the fast planets are seven. The first chapter deals with the Virtue of Wisdom. I discuss in the first book the astrological ratios and the pattern of these ratios in making talismans and how planets cast their light on other orbiting planets. Additionally, I present in the first book the vague meanings which have been withheld and concealed by philosophers.

The Second Book deals with the astrological pictures and their functions, and it explains the secrets which philosophers have concealed about these functions. This book also deals with the patterns of borrowing magic in the world of formation and dissolution as called by the philosophers of the elite. Moreover, it explains why Plato calls for finding these pictures.

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The Third Book is about the fortunes of the planets from the three generative origins, and it explains that there is nothing left in the world of formation and dissolution that agrees with such functions; reactions are impossible because of their fluidity and susceptibility to interaction, and consequently, nothing remains. I also mention their tempers in dealing with one another to attain the required magical function through the effect of the original or natural heat or both either by means of emanating incense or by whatever cooked food or drink that can get into the stomach.

The Fourth Book talks about the magic of the Kurds, the Nabateans, and the Abyssinians and examples of the magical tricks which are considered the best type of magic. I complete this purpose without withholding or concealing anything. I beseech Allah's assistance to help me complete this endeavor. He is my supporter, and with His support I hereby begin, Allah willing.





Book I





❧Chapter One❧

I WOULD LIKE TO ADVISE YOU, my brother, may Allah enlighten your mind, that wisdom is one of the most virtuous talents and one of the most preferred gains. Wisdom is the knowledge of sublime reasons for which beings exist, and the obvious reasons for things which have reasons for their existence. You must be certain of their existence and what and how they are. Although they are many, they ascend in order to the One Being, who caused other beings to be, whether they are far away or near by.

That One is first in reality and His Being does not stem from any other being. He is self-sufficient and thus, His Being does not gain from any other being; by no means does His Being benefit from any other being.

Fundamentally, He cannot be a body or in a body. His Being is different from all other beings and, in actuality, there is nothing in common, except the name only, although not in the concept of the name.

He can only be One; He is One in reality, and He is the One Who gave all other beings their identities by which we learn to identify them. He is the original Truth who assigns to others their truth. His truth is self-sufficient and consequently, He does not gain from the truth of others.

It is unimaginable to think that there is more perfection than His: not to mention that it does not exist, a more complete truth than His, or more complete Oneness than His. He is All-knowing of how other beings derived their essence, their realities, and their identities from Him. He is also All-knowing of how cause-and-effect gains its characteristics.

He is all-knowing of the ranks of all beings: some are first, some are middle, and some are last. The last have causes, but they are not causes per se for things below them. Similarly, the middle beings have causes before them, and they are causes for things under them as well. The first are the causes of what are under them, but they do not have causes above them. He is All-knowing of how the last ascend in rank until they reach the first, and how the order is managed at first and accepted by all beings in their ascending order until they reach the last.

This is wisdom in reality, my student; so what do you think of the one whose approach is this? Wisdom, may Allah bless you, is broad and noble, and seeking it is an obligation, as well as a virtue. It enlightens the mind and the soul with an everlasting and splendid light as they seek it and understand it and pay little attention to this mortal world. Wisdom will motivate the mind and soul to ascend from the world from which they were originated to the higher distinguished world where they shall grow and settle so that Allah may advise them of the cause-and-effect of the world and the reason for relating the cause to its effect. Allah is in their midst so that they may certainly know that He is the cause of the world, and the world is His effect, and the reason for this effect is worshipping Him and recognizing His existence. He said, "I have only created djinn and men, so that they may serve Me,"² that is to know Me. He will protect them and provide them with material subsistence so that they may thank Him and praise Him. He can

²Sura 51, verse 56

bring about misery, as well as happiness to whomever He wills, and He can keep whomever He wills in His ever-lasting Grace.

Wisdom has three subjective characteristics: it grows and never vanishes, it chastises and disciplines, and it will not approach anyone who is not interested in it.

You may know that this conclusion, which I am about to disclose, would not have existed without Wisdom. It has been rightly called conclusion by the wise. To people specialized in logic, a conclusion is the fruit of analogy as mentioned in the introductions. The only purpose for presenting these two conclusions is to motivate you to seek knowledge. Knowledge can only be obtained by the wise who are well versed in all arts of wisdom: some of these arts are religious such as the science of revelation, the science of asceticism and the science of *fiqh*³, some are natural such as the celestial, the world, the universe and evil, some are theological such as the knowledge of the self and the Creator, and some are logical and analytical. Accordingly, the rank of these two conclusions on the scale of wisdom is similar to the rank of deduction on the scale of analogy. This is the best of what has been presented in the introductions. I hereby have disclosed to you a miraculous secret. This is to let you know that the outcome is the fruit of the two introductions, which is called the *indicia*. If the outcome is productive, it is called *accumulative*, whereas the Greeks call it 'syllogismus.'⁴

The introduction is composed of a theme and some information related to the theme; the theme is the subject in the philologist's discipline, and the information related to the subject is the predicate. This information may be true or false. It is certain that the introduction or the related information are not defined because what is stated in the predicate is taken or

³Arabic-jurisprudence in Islam

⁴Greek-computation.-Liddell & Scott's Greek-English Lexicon

drawn from the subject, although some of it could be defined and some could be drawn. Thus, the information is neither limited or drawn, although some of it could be limited and some could be drawn. Informational statements are usually used in most cases. Most of the other styles of speech are not used by philosophers such as the imperative, informative, interrogative and vocative styles because they do not bear truthfulness or falsehood. What we have presented needs a long explanation, that is beyond the scope of this book. Whoever likes to get further information about this topic, may consult relevant sources.





❧Chapter Two❧

YOU MAY KNOW that this conclusion is what is termed as magic. Magic is, in fact, everything that absolutely fascinates minds and attract souls by means of words and deeds. This fascination and attraction are demonstrated by exclamation, following, listening and approval. They are difficult for the mind to perceive, and their causes are veiled from the simpleton. That is because it is a divine force associated with advanced reasons for the purpose of understanding it. What I am working on is a vague discipline. Its subject is a spirit within a spirit, that includes analysis and imagination. A talisman is a spirit within a body, while chemistry is a body within a body. In summary, the causes of magic are beyond the understanding of the majority and it is difficult to invent.

The fact about a talisman is that its name is reversed (The letters of the word talisman in Arabic are 'talsam' and when this combination is reversed, it becomes 'maslat' which means domination, control); it is domination because its essence is coercion and control. It functions according to the purpose it was composed for: overpowering and coercing, by using numerical ratios and placing astrological secrets in certain bodies at appropriate times and by using incenses that are powerful and capable of bringing out the spirit of that talisman.

This situation is similar to that of the second result, termed elixir, which transforms a body to itself by coercion. It is an interacting yeast that changes things from their essence; it is like poison that travels in similar bodies and consequently, changes them to its nature in order to transform a person to another by a force placed within itself. You may know, brother, that a talisman, to philosophers, is like yeast, which is an elixir composed of earth, air, water and fire, the composition of which is transformed through interaction to its condition and is reversed to its image. Another example is Alchemy, which does the same thing; it quickly transforms the body to itself and changes it from one state to another of a higher quality; a new form, new characteristics, more solid and clear of corrosion and impurity. That is how the forbearers understood it.

The term elixir means the coercing force of the forces acting on it and compelling it to be transformed into its essence and thus become similar to it. An elixir can only be some sort of a combination of animals, plants and metals. To them this combination makes up the world and with this combination the world is made up and administered; plants can not survive on their own as well as animals which need the plants for their survival. Similarly metals need fire for melting and forming in the presence of mercurial humidity. This is what I have overlooked in *The Rank Book*. I would like to go back to our topic to state that: magic is limited to two branches: theoretical and practical. The science of magic deals with knowing the positions of fixed planets, the location of their pictures, the manner by which they cast their light on orbiting planets and the astrological ratios. These are the elements to be known in order to achieve what you are looking for. Under the science of magic, all options and talismans were dealt with and discussed by our forbearers. You may know that he who chooses to do this, will have delved in magic. This is necessary. The best part of the scientific magic is speech. The Prophet is quoted as

saying, "Verily, some of the speech is charming". Plato also said in his book *Al-Fusul* ⁵, "As a friend may turn into an enemy by unfortunate words, an enemy may become a friend by nice words." Is not that a sort of magic?

The practical science deals with the three generating origins and with what the orbiting planets are emanating in them from the planets' forces. This is termed as the special attributes by their authors although they do not know their causes or realities and they do not see any need to uncover the secrets of the forbearers or their (the three origins) mood in interacting with one another. The element heat is sought before the incense to get the help of the complete forces to overcome the incomplete forces, or a natural heat is sought from food. No other types of heats are sought and no help by animal or human spirits is needed. The magical tricks called *nayranjat* are the best type of this practical magic.

You may also know, my brother, that some of the magic is gained and some are tricks. The gained part is about what the Designer of the paths of the ☽, ☿, and ♀ has done. In this regard, it is noteworthy to quote The Almighty, "Take four birds, tame them to turn to thee"⁶.

The ancient Greeks specialized in the *nayranjat*, flipping the eye 'Tarjih'⁷, and talismans, which they called 'Syllogismus', which means bringing down the high spirits. They call the totality of the above magic. The ancient Greeks were not able to deal with this science without astrology. What is necessary to know about astrology is that the celestial equator, which is known as the crown, consists of planets. It is also necessary to know that these planets are grouped into twelve signs, which

⁵Book of Aphorisms

⁶Sura 2, verse 260

⁷preponderance

have certain implications on all beings in this world and that the seven planets have certain fortunes acquired from the signs according to their particular direction and situation. Furthermore, it is essential to know the relevant characteristics of similar signs, the characteristics of the seven planets, the two nodes and their positions in the celestial band, the characteristics of the planets' implications on all beings in this world, what happens to the seven planets individually and in their inter-relationships, as well as the authentic implications of the principles governing the behavior of stars. Moreover, it is imperative to know how to exploit the most dominant of the seven planets, the order of its dominance and how to pull out its arrows. Additionally, it is crucial to know the position of the seven planets in the celestial band. This knowledge about astrology is necessary. It is available for anyone who would like to have more information in available books. In this regard, the Wise said, "I am the One who is elevated above the seven heavens". He means that He attains them with his intellectual faculty. The Almighty also said in this regard, "And We raised him (Prophet Idris) to a lofty station"⁸.

⁸Sura 19 verse 57



❧Chapter Three❧

YOU MAY KNOW, O seeker of the truth and reality of astrology, that the celestial sphere is a physical ball perfectly circular, and so is everything contained therein at all times and in all states. Some people thought that certain events may change the circular shape of the celestial sphere at certain times. By no means will this ever happen because the shape of the celestial sphere is the cause for its shape, since its essence has this shape. I mean that it is the first to be a perfect shape, and this perfect shape is the circle because this circle is made of one line. This is the primary cause of perfection. However, this cannot be easily proved. Astrology is an essence and dividing it into angles is a man-made technique. If we start with this technique, we will ascend from it to the essential obligation.

The method of learning this subject must follow a reversed procedure. Similarly, learning the technique of angles is the approach of learning the state of the celestial sphere. Nothing of the celestial bodies in the world of formation and dissolution will have a place in the celestial sphere and no part of the celestial sphere will have a place in the world of formation and dissolution at all unless that is achieved by coercion. As we mentioned, the celestial sphere is perfectly rounded from all sides. It is formed by one curved line; there is a point inside it

and all distances from this point to the circumference are equal. This point is the center and the lines refer to the beams of planets cast on the world at the center. This is the influence of talismans. It acts as if it is an edge or a drawing that has been agreed upon. Since the celestial sphere is a comprehensive ball encompassing the entire world, there is no space or living beings beyond it.

Ether is in a static state; it is the medium where other celestial bodies return. The celestial bodies are located in its abdomen in a slanting position from the center, because its center is at the side of the slanting center of the earth. The behavior of all celestial bodies is the same, and follows the motion of the celestial sphere. The heat emanating from it contributed to bringing this world to its being. The number of angles of the celestial sphere are 360, and the number of images is 360. The rules (for the management of the world) are built in because they follow certain ratios.

Some people surmised that the celestial sphere is useful, that the usefulness of ether in the higher world is demonstrated by planets and heat and that the pictures within the angles resemble the positions of the planets when they combine together.

Others believed that the pictures within the sphere's angles are the heart of astrology and the cause of all beings.

As for the angles' functions, when an angle falls within a point, any point, where one of the fixed planets is situated and at the same time one of the orbiting planets gets to that point, then you will know that is the status of that planet's influence on Earth. Examples are: ♃ moves cold and dryness; ♄ moves heat and humidity; ♀ moves heat and dryness; ♁ moves low heat and high humidity; ♃ moves low heat and dryness; and the ♃ moves cold and humidity.

The fixed planets have similar functions. Thus, if an angle has the function of a planet that moves heat and releases low

dryness and humidity to its followers, and the ☉ alone was at that place, then it decides that dryness and humidity must grow and increase. Similarly, if it happens that the planet is functioning by the ☉'s force, the growth will be faster. This was a very difficult and vague subject for ancient philosophers. Vagueness, to them, is to veil the apparent meaning of the text and conceal its intrinsic meaning. This is called vagueness, so be aware of that.





❖{Chapter Four}❖

THEN WHEN THE PEOPLE needed to make talismans, they found that they must know the planets' direct ratios, affecting their spreading functions, which are the essence of making talismans. I am presenting to you some of these ratios to be used as foundations upon which further steps can be built. This, therefore, becomes the astrological subject for making talismans. The maker of a talisman must be knowledgeable of the astrological ratios and formulas, confident of what he is doing and clear of any doubt or uncertainty in what he is doing in order to enforce the function of the speaking soul whereby the will, from the same causes reaches its (the talisman's) maker to obtain the sought result. I would like to introduce you to a certain state in the space close to our world, that is, do not start any work until the ☽ is in the position of the degree that produces this function. There are certain functions for the ☽ that are apparent. I will present a group of these functions later. At this time, I would like to talk about the functions of the ☽ in relationship to its particular position, in accordance with the consensus of the Indians, especially when it is in the 28th position.

❖{1. THE HOUSE OF AL-SHARATAIN}❖

It starts from the beginning of the ☽ position to 12 °, 51 ', 26 " from it. The Indians indicate that when the ☽ is at this

❧{Picatrix}❧

position, they travel and use laxative medicines. Thus, you may use this as a principle in making a talisman for a traveler and his safety. Also, when the D is at this position, a talisman can be made to create discord and animosity between spouses or two friends. Furthermore, at this position, a talisman can be made to arrange for a particular slave to escape or be released, and another to sabotage a partnership agreement between partners because it is a fiery evil. I would like, at this juncture, to advise you of a principle: Let the D always serve good deeds, and be safe and clear of any sinister or burning act. However, if it serves evil and sinister acts, let it burn. I want you to understand that.

❧{2. THE HOUSE OF AL-BOTEIN}❧

It consists of $12^{\circ}, 51', 26''$ starting from the Υ position to $25^{\circ}, 42', 52''$ from Υ . Talismans are made at this position for drilling wells and rivers, achieving wishes and digging out buried treasures. Other talismans are made to help the growth of crops or they may be made to sabotage a marriage before it is consummated. Some talismans create excitement and stimulation because of their fiery fortune. Talismans may also be made at this position to release a slave or to worsen the situation for a captive to harm him.

❧{3. THE HOUSE OF AL-THURAYYA⁹}❧

It consists of $25^{\circ}, 42', 52''$ starting from Υ to $8^{\circ}, 34', 18''$ from X . Talismans at this position are made for the safety of those who travel by sea, for sabotaging a partnership, for releasing a prisoner or torturing him, for the beneficial use of chemistry and fire, for hunting, for promoting friendship and love between spouses, for destroying sheep, goats and cows, and for a slave to disobey his master until he is released. This

⁹The Pleiades Constellation.

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type of talisman usually brings good luck. Thus, you may be aware of that.

﴿4. THE HOUSE OF AL-DEBARAN﴾

It consists of $8^{\circ}, 34', 18''$ starting from Υ to $21^{\circ}, 25', 44''$ from it. Talismans are made at this position to corrupt a city, to build a building which is not expected to last or to stay in good condition, for destroying crops, for maintaining a slave under his master's control, for ruining the relationship between spouses and maintaining estrangement between them, for bringing about bad luck to a person engaged in drilling, as well as causing misfortune for a person digging out buried goods and talismans for attracting scorpions and snakes.

﴿5. THE HOUSE OF AL-HAQ'AH﴾

It consists of $21^{\circ}, 25', 44''$ starting from Υ to $4^{\circ}, 17', 10''$ from Π . Talismans at this position are made to promote the welfare of children, for advancing in their education in Islam, in writing and in trades, a talisman for the safety of a traveler and his well being as well as a speedy voyage. A talisman for the safe structure of buildings, for sabotaging partnerships, for promoting reconciliation between spouses especially if the D and the star of destiny represent a constellation sign of a good human being clear of misfortunes and burning as we mentioned above. The constellations that represent human beings are: Π , III , Ω , V , and X .

﴿6. THE HOUSE OF AL-HAN'AH﴾

It consists of $4^{\circ}, 17', 10''$ starting from Π to $17^{\circ}, 8', 36''$ of it. Talismans at this position are made for corrupting cities and confining them, for retaliating from kings, for inflicting harm and damage on enemies, for ruining crops and trusts, for promoting the welfare of partners and the conditions of hunting, and for causing adverse effects of medications when they are administered.

❧{Picatrix}❧

❧{7. THE HOUSE OF AL-DHIRAH}❧

It consists of $17^{\circ}, 8', 36''$ starting from Π to the end of it. Talismans at this position are made for the promotion and blessing of trade and crops, as well as the safety of a voyager, for reconciliation between partners and friends, for preventing flies from entering a place of trade where they may spoil the product and necessitate redoing it. For the fulfillment of a wish from a ruler or a dignitary whom you hope to meet, for promoting the welfare of an escaped slave, for disposing of property, a house or money or similar assets from a person.

❧{8. THE HOUSE OF AL-NATHRAH}❧

It starts from the beginning of \odot to $12^{\circ}, 51', 26''$ from it. Talismans are made at this position for reconciling love and friendship to an estranged couple, for the welfare of a traveler, for a longer period of imprisonment of captives and prisoners, for the deterioration of kingdoms, and a talisman to repel mice and bedbugs.

❧{9. THE HOUSE OF AL-TARF}❧

It consists of $12^{\circ}, 51', 26''$ starting from \odot to $25^{\circ}, 42', 52''$ from it. Talismans are made at this position for ruining crops, disgracing travelers on land, causing harm to others, planting discord among partners and for jailing an adversary whose harm is sought.

❧{10. THE HOUSE OF AL-JABHAH}❧

It consists of $25^{\circ}, 42', 52''$ starting from \odot to $8^{\circ}, 34', 18''$ from δ . Talismans at this position are made for reconciling differences between spouses, for harming the enemy or a traveler, for making the situation worse for a captive, for strengthening the structure of a building, and for bringing partners together for their mutual benefit.

﴿Ghayat Al-Hakim﴾

﴿11. THE HOUSE OF AL-ZUBRAH﴾

It consists of $24^{\circ}, 47'$, starting from δ to $21^{\circ}, 35', 2''$ from it. Talismans at this position are made for gaining the compassion of kings, dignitaries and brothers, for planting discord, animosity, disease, complications and destruction, for an opportunity to meet kings and appeal for their favors, for contacting dignitaries and endeavoring to pay for releasing a slave. Talismans for these purposes are recommended for releasing captives, for besieging cities, for increasing trade as well as for promoting the welfare of a traveler, for a strong and long-lasting building and for reconciliation between two partners.

﴿12. THE HOUSE OF AL-SARFAH﴾

It consists of $21^{\circ}, 25', 44''$ starting from δ to $4^{\circ}, 17', 10''$ from III . Talismans at this position are made for increasing farms and newly planted trees, for inflicting harm on a person by causing him to lose his assets, for breaking ships down, for promoting the welfare of partners as well as for reconciling differences between them for improved work conditions and product, and for improvement of conditions for successful hunting.

﴿13. THE HOUSE OF AL-AWWA﴾

It consists of $4^{\circ}, 17', 10''$ starting from III to $17^{\circ}, 8', 36''$ from it. Talismans at this position are made for promoting trade and farms, for enhancing the welfare of a traveler and the consummation of marriage between spouses, for releasing captives and for contacting kings and dignitaries. So be aware of that.

﴿14. THE HOUSE OF AL-SIMAK﴾

It consists of $17^{\circ}, 8', 36''$ starting from III to a complete 30° from it. Talismans at this position are made for reconciling

﴿Picatrix﴾

differences between spouses, for recovery from illness by treatment, for ruining farms and newly planted trees as well as damaging trusts, for harming a traveler, for the promotion of the welfare of a slave and a voyager and for bringing agreement and harmony among partners.

﴿15. THE HOUSE OF AL-GHAFAR ﴰ﴾

It starts from Ω to $12^{\circ}, 51', 26''$ from it. Talismans at this position are made for drilling wells, digging up and retrieving treasures, for obstructing a traveler from making his trip, for creating discord between spouses, for spoiling friendship between friends and ruining partnership relations, for expelling and expatiating enemies and for the destruction of communities and towns.

﴿16. THE HOUSE OF AL-ZUBANA ﴰ﴾

It consists of $12^{\circ}, 51', 26''$ starting from Ω to $25^{\circ}, 42', 52''$ from it. Talismans at this position can be made for damaging merchant shops, newly planted trees and farms, for separating friends and spouses, for the severe punishment of the wife if the husband so desires, for harming a traveling adversary and creating discord between partners, as well as for releasing captives from captivity.

﴿17. THE HOUSE OF AL-IKLIL ﴰ﴾

It consists of $25^{\circ}, 42', 52''$ starting from Ω to $8^{\circ}, 34', 18''$ from \mathbb{M} . Talismans at this position can be made for the improvement and increase of livestock, for isolating cities and stabilizing buildings, as well as for the safety of a traveler at sea. There is a consensus that a friendship initiated when the \mathcal{D} is at this house will not be broken. Accordingly, this house is selected for tailoring talismans to make friends.

﴿18. THE HOUSE OF AL-KALB ﴰ﴾

﴿Ghayat Al-Hakim﴾

It consists of $8^{\circ}, 34', 18''$ starting from III to $21^{\circ}, 25', 44''$ from it. Talismans at this position can be made for pledging loyalty to kings to help them overcome their enemies, for stabilizing buildings, for marrying a widow, a divorced woman or a deflowered but not married woman when the D is at the House of O and when it is at the Previous House. Also, talismans can be made at this position for releasing slaves, for the growth of newly planted trees and the safety of a voyager, as well as for creating disagreement among partners.

﴿19. THE HOUSE OF AL-SHAULAH﴾

It consists of $21^{\circ}, 25', 44''$ starting from III to $4^{\circ}, 17', 10''$ from A . Talismans at this position can be made for isolating cities, defeating enemies, fulfilling wishes, making a person lose all his money, for separation and alienation, for the welfare of a traveler and the growth of crops, for releasing a slave or enabling him to escape from his master, for breaking ships down and destroying them, for creating discord among partners and for enabling captives and prisoners to escape.

﴿20. THE HOUSE OF AL-NA'AIM﴾

It consists of $4^{\circ}, 17', 10''$ starting from A to $17^{\circ}, 8', 36''$ from it. Talismans at this position can be made for the discipline of riding animals which are hard to tame, for a speedy travel and making the distance shorter, for bringing a concerned person home, for promoting friendship, for restricting captives, as well as for worsening the situation for partners.

﴿21. THE HOUSE OF AL-BAL'DAH﴾

It consists of $17^{\circ}, 8', 36''$ starting from A to a complete 30° from it. Talismans at this position can be made for stabilizing buildings, increasing crops, for retaining assets and live stock, for ensuring the safety of travelers and for a wife to be divorced from her husband and never to be able to marry again.

❦{22. THE HOUSE OF SA`D AL-DA'BIH }❦

It starts at the beginning of \mathcal{Z} to $12^{\circ}, 51', 26''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for the separation of spouses and lovers, for causing a certain woman to be raped, for the release and escape of a slave from his location, for creating discord between partners and for the release of captives and prisoners.

❦{23. THE HOUSE OF SA`D BULA}❦

It consists of $12^{\circ}, 51', 26''$ starting from \mathcal{Z} to $25^{\circ}, 42', 52''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for damaging assets, for estrangement between spouses as well as for releasing or saving captives.

❦{24. THE HOUSE OF SA`D AL-SU`UD}❦

It consists of $25^{\circ}, 42', 52''$ starting from \mathcal{Z} to $8^{\circ}, 34', 18''$ from \mathcal{W} . Talismans at this position can be made for the improvement of merchant shops and the condition of spouses, for bringing victory to armies and military detachments, for damaging the circumstances of partners and also for releasing captives. Additionally, he who tries to start a trade at this position will not be successful and will never be able to finish what he started. So be aware of that.

❦{25. THE HOUSE OF SA`D AL-ALIBIYA }❦

It consists of $8^{\circ}, 34', 18''$ starting from \mathcal{W} to $21^{\circ}, 25', 44''$ from \mathcal{W} . Talismans at this position can be made for isolating cities, for harming and defeating enemies, for dispatching successful messengers and spies, for damaging crops and rendering a husband impotent, for making the situation worse for a captive and for establishing and stabilizing buildings.

﴿26. THE HOUSE OF AL-FARGH AL-MUKDIM﴾

It consists of $21^{\circ}, 25', 44''$ starting from \aleph to $4^{\circ}, 17', 10''$ from \aleph . Talismans at this position can be made for achieving all sorts of good things: for restoring love and friendship, for the fulfillment of the wish of a traveler to be able to make a trip, for stabilizing buildings, for the safety of travelers by ships, for damaging the relationships between partners and for restraining a captive and torturing him.

﴿27. THE HOUSE OF AL-FARGH AL-MU'HIR﴾

It consists of $4^{\circ}, 17', 10''$ starting from \aleph to $17^{\circ}, 8', 36''$ from it. Talismans at this position can be made for a successful trade, productive crops and quick recovery from diseases, for damaging the assets of the person you are concerned with, for damaging the relationship between spouses and for hurting someone riding on a ship, prolonging the captivity of a prisoner and harming slaves.

﴿28. THE HOUSE OF AL-RISHA, OR BATN AL-HUT﴾

It consists of $17^{\circ}, 8', 36''$ starting from \aleph to the end of \aleph . Talismans at this position are made for a successful trade, productive crops, treatment of diseases and destroying trusts, for ensuring a traveler's safety, for restoring relationships between spouses, and for restraining, harming and torturing prisoners, as well as for hurting someone riding on a ship. You should be aware of that.

The Indians relied on the above 28 pictures in their choices and attempts. That is what we have found as we reviewed their books in this regard. The important thing, as we mentioned above, is that when you try to do good things, the \mathcal{D} must be clear of any misfortune or any burning and replete with good luck. Also when you start a good endeavor, let the \mathcal{D} move from

one good luck star to another and when you start an evil act, you do the opposite. So you should be aware of that.

As we have mentioned before, the talisman maker needs to be certain of what he is doing. He needs to be prepared and ready to accept the outcome of the intended effects. This readiness can only be realized in the human experience. However, preparedness, in fact, is the reaction of the physical realities, such as the preparedness of wax to accept the picture and the reaction of the killed to the killer; it is the preparedness of the killed to accept the killing because his organs are too weak to fight. Preparedness for weakness develops in reaction to strength. This kind of strength must be available in the substances needed to make talismans, since not every substance is good for every action.

There is a consensus on this principle in all available books. Since there should be preparedness and readiness for acceptance, acceptance must already be there and because acceptance must already be there, the sought action will exist and emerge. Existence is the acceptance to reflect the picture so that the primordial acceptance and the picture become one, such as a person's picture sticking to water or to a mirror, as well as the incorporation of the divine deity to a human being, as in Christianity, and the incorporation of the soul to the body. So understand that and be aware of it. This is to let you know that my objective in presenting these details is only to uncover what the people have concealed. Allah, Most High, does not entrust these details except to those whom He pleases. This is His way of doing things, praise be to Him.

Going back to our objective, I would like to say that if you are working during the daytime, let the ☽ be in the ascendant, and let the ascendant be one of the daytime constellations. Similarly, if you are working during the night, let that be one of the night-time constellations. If the ascendant is one of the straight-ascending constellations, work will progress smoothly

to the end, however, if the ascendant is one of a curved-ascending constellations, work becomes difficult.

Nonetheless, what determines whether work is good or bad depends on whether the overlooking planets are bad luck or good luck planets. If the ascendant was in a straight-ascending constellation, but a bad luck planet was looking over it, or there was bad luck in it, that will damage the work and make it very difficult. But if it was in a curved-ascending constellation, and a good luck planet was looking over it, or if there is good luck in it, that will make work easy. Similarly, if the daytime and night time constellations ascend in a different form; that is if the daytime constellations ascend at night and the night time constellations at daytime and the good luck planets are looking over them, work will progress, but if the bad luck constellations are looking over, it will become more evil.

A talisman maker must necessarily be knowledgeable of the straight, curved, fixed, variable, of the physical shape, as well as of the night time and daytime constellations. Moreover, he must necessarily be knowledgeable of the good luck and bad luck planets, the clarity of the ☽ from any symptom of diseases it may be exposed to, and which planet and constellation are used for what type of talismans. He must also be aware of the ☽'s eclipse.

Avoid as much as you can the ☽'s eclipse when making talismans for good deeds. Wait until it is released from this knot; that is when the ☽ advances or stays behind the ☉'s aphelion¹⁰ by 12° from the beginning of the eclipse to the aphelion of the ☉, and 12° after it leaves the aphelion of the ☉. Also beware of the presence of ♀ or ♃ within 12°, or if the ☽ is declining towards the southern latitude or advancing ahead of Al-Ras or Al-Deneb¹¹ or entering or facing the ☉ by less than

¹⁰That point of a planet's or comet's orbit at which it is farthest from the ☉.-OED

¹¹Al-Ras, the Head; Al-Deneb, the Tail.

✻{Picatrix}✻

12°. Then it will be burning because it will be in contact with the ☉. This is the worst misfortune; its motion will be slow and it may not be able to reach the 12° destination. In this case, its motion resembles ♃'s motion. It will be on its way to burning, the climax of which starts from 18° from ♀ to 3° from ♄, or that can be at the end of the constellations because it is within the domain of the stars causing misfortune. Or it could be declining from the midst of the sky to Al-Tasi'.¹²

When a necessary task that you cannot delay crops up, improve the situation of the ☽ by letting ♀ and ♃ be in the ascendant or in the midst of the sky, and they will protect the ☽ from getting burned.

¹²Literally, "the Ninth", referring to the astrological house of that number and also considered the Mid Heaven. See chart.



❖{Chapter Five}❖

EXAMPLES OF THE CELESTIAL BODIES' relationships relied on in the making of talismans:



*A talisman for two lovers to get together
and to have a long-lasting relationship*

Talismans of this type are made when the ascendant is in the hour of ♃, and Al-Ras and the ☽ together with ♀ are conjunct to them or facing them and when the sign of Al-Sabi is connected to the sign of the ascendant in a triangular or a hexagonal¹³ form. Combine them side by side and bury them in the location of love. A talisman of this type is also made for a man who leaves his family whom you wish to have return.



*A talisman for the destruction of an enemy that
you want to drive away from his location.*

A talisman for such a purpose is made in the hour of ♂ when the ☽ is in ♀. Bring as much misfortune as you can to the

¹³These are Trine and Sextile respectively.

ascendant as well as to its master. Also bring misfortune to the house of fatefulness and let the ascendant master be connected to the house of destiny. Additionally, bring misfortune to the house of the ascendant and into the house of fatefulness which will be connected to a misfortune in Al-Rabi or in Al-Sabi. Bury the talisman outside the city.



A talisman for the destruction of a city.

Perceive the image of the ascendant of that town and bring misfortune to the house of its livelihood and to its house of fatefulness, to the master of the ascendant, to the ☽ and to the house of the master of the ascendant. Bring misfortune to Al-Ashir and bury it in the middle of the city.



A talisman to improve a city or a location.

It is made with the ascendant of a Sa'ad¹⁴, bring good luck to Al-Ashir, to the master of Al-Thani and to Al-Thamin. It also brings good luck to the ☽ and to the master of the house of the ☽. Bury it in the middle of the city and you will see miracles, Allah willing.



A talisman for the destruction of a city or a location.

It is made in the hour of ♃ when it is a planet of misfortune and through that you may bring misfortune to the city ascendant, to the ascendant's master, and to the house of the ascendant. You may let Al-Su`ud¹⁵ be absent from the ascendant. Additionally, you may drop Al-Su`ud and the poles from the triangle of the ascendant. Bury it in the middle of the city.

¹⁴A good-luck star.

¹⁵Stars of good-luck.



A talisman for expanding wealth and trade.

Make a picture, after you bring good luck to the ascendant, to Al-Ashir and to their master, to the master of their house, to the ☽ and its master, as well as to the master of the ascendant. You are also to give good luck to Al-Thani and its master and let the sign of Al-Thani mutually accept connection to the sign of the ascendant either in a triangular or hexagonal form. Furthermore, you may bring good luck to Al-Thani and let a share of fortune be in the ascendant or in Al-Ashir and have them join the share-holder while he is looking at his share. You may also give good luck to Al-Hadi-Ashar and to its master. The holder of this picture will be the wealthiest person on Earth. All his trade transactions will progress smoothly, and he will make good profits from every move he makes.



A talisman for assuming a distinguished position.

Make a talisman after bringing good luck to ascendant and to Al-Ashir and its master. Keep misfortunes away from the ascendant and its master. Make the master of Al-Hadi-Ashar a planet of good luck looking over the ascendant and its master. Let the master of Al-Ashir be affectionately connected to the master of the ascendant. When the person, who has this in mind and insists on meeting whom he seeks to assume leadership from, holds this picture, no one will be able to overrule him or challenge his opinion.



A talisman to have a ruler favor a certain person and improve his status.

⌘{Picatrix}⌘

Make a picture in his name and bring good luck to the ascendant by a strong Sa'ad. Let not the Sa'ad be retreating, declining, or burning, and let the master of the ascendant be strong, sound and righteous in his fortunes. Let the master of Al-Ashir be connected to the master of the ascendant in a triangular or hexagonal form and the former will give good luck to the latter. The master of Al-Ashir will be willingly connected to the master of the ascendant which is in the commanding constellations, while the master of Al-Ashir is in the obedient constellations. Never will the holder of this picture meet a ruler without getting his favor and having his status improved.



A talisman for a slave to gain the sympathy of his master.

Make two talismans: one in the hour of a high planet whereas the ascendant is high and the ☽ is increasingly bright and let the ascendant of Al-Ras be with the ascendant or in one of the poles; the other in the hour of a lower planet and the ascendant and Al-Ashir of the first ascendant and the tail are either in the above-ascendant or in one of the poles. Combine them and bury them in the location of the person for whom you wish to create sympathy and his master will have total sympathy for him and give him whatever he wants, Allah willing.



A talisman for a person who wants to get married but was not able to.

Make two statues: one in the hour of ♃ when the ascendant is ♀, and when the ☽ is increasingly bright in one of the poles; the second in the hour of ♀ when it is looking over ♃, ♃, and ♂. Remove the bad luck from the ascendant and let Al-Sabi's

ascendant be a part of the first statue and let its sign be connected to the sign of the first ascendant from the home of its triangle. Let them hug each other and bury them in the location of the person who wants to get married.



A talisman for preventing a man from marrying a certain woman.

Make a talisman in the hour of the ascendant of δ and in the hour of λ . Make another one in the hour of ϵ and in the hour of the ν when the ν is increasingly bright, moving fast, and connected (to the ascendant). Then combine them and bury them in the hour of the φ and he will never marry her.



A talisman for releasing a captive.

Make it in the hour of the ν while it is increasingly bright, clear of any misfortune and moving quickly. Bury it in Al-Ashir's ascendant of the town and direct the picture towards the house of the Imam.



A talisman to liquidate your enemy.

Make two pictures: one in the hour of δ and in the hour of θ while the ν is declining; make the other in the ascendant of ϵ and in the hour of σ which will also be declining like the ν . Make the first picture retaliate from the second in any way you want and bury them in the hour of σ when γ is at any phase of its ascendant. Then you can request that your enemy be destroyed and he will be destroyed immediately.



A talisman for the people to support a governor of a town whose population turned against him.

Make two talismans: the first in the hour of 2 while the ☽ is connected to the ☉ in a blessed and sound form and clear from any misfortune and let the head of the Dragon be either in the ascendant or looking over it; make the second in the ascendant of Al-Khamis from the first and in the hour of 9. Let the hour of 9 be with the Dragon or looking over it, and let the ☽ be clear of any misfortune. Then bury both talismans in the hour of 5 when the ascendant is fixed and the entire populace will return to him and give him their full support.



A talisman for keeping a person in his hometown.

Make a talisman in the hour of the ascendant of the person when 5 and Al-Ras are in one of the poles of the ascendant. Bury the talisman up-side-down in the middle of the town when the ascendant is fixed and he will never leave the town as long as the talisman is buried.



A talisman for expelling a person from his hometown on the same day.

Make a picture of an up-side-down ascendant while its sign is moving away from the poles and when the ☽ is moving away from the poles. Bury it in the burning part of the way and face the statue towards the location to which you want him to be expelled, and the objective will be achieved.



*Two talismans for bringing two persons together
and promoting friendship between them*

Two talismans are made: make the first one in the hour of the ascendant of the sought objective, bring good luck to the ascendant and to Al-Ashir and move bad luck away from them, and let the ascendant of Al-Hadi-Ashir be a lucky planet connected harmoniously to the master of the ascendant in a triangular or hexagonal form. I would like to remind you here of what you should know; that is the hexagonal and triangular forms are indications of friendship, agreement and resemblance characters because the triangular form is from a fire constellation to a fire constellation, from an earth constellation to an earth constellation, from an air constellation to an air constellation and from a water constellation to a water constellation. Consequently, it becomes a friendship character. However, the hexagonal form is from a fire constellation to an air constellation, from an earth constellation to a water constellation. Thus when the two acting ascendants concur without being acted upon, this becomes a character of friendship without love. The quadrilateral¹⁶ form is from a water constellation to a fire constellation, and from an air constellation to an earth constellation, and when they disagree by nature, the quadrilateral form becomes a character of alienation and hatred.

We go back to our above presentation and say that when the second talisman is made for a certain friend, let it be in the ascendant of Al-Hadi-Ashar. If it is for a spouse, let it be in the ascendant of Al-Sabi and make the ascendant of the person whose sympathy you seek be connected harmoniously to the master of the first person. Bury them together in the location of the sympathy seeker and they will become companions forever.

¹⁶The astrological aspect known as the Square.

✠{Picatrix}✠



A talisman for separation and enmity.

Make a talisman in the ascendant of Ω and bring a great misfortune to the ascendant and also bring a strong misfortune to Al-Ashir. Moreover, bring great misfortunes to the master of the ascendant and to the master of Al-Ashir while they are situated in either a bilateral¹⁷ or quadrilateral form and there will be no harmony between them. Strip off all good luck from him, from the ascendant, as well as from Al-Ashir and bury them in the residence of one of them and, as a result, they will separate irrevocably because of the intense hatred which has been created between them.



A talisman to empower a sultan to liquidate his servant.

Make the talisman in the same arrangement as mentioned above and let the master of the ascendant turn away from the master of Al-Ashir while he is also affected by his misfortune. At the same time, let the master of the ascendant be connected to the master of the house of destiny and the first will be affected by the last's misfortune as well by either facing each other or collectively. Bury them with a fixed ascendant misfortune, and consequently he will be able to kill his servant in any way and for any reason.



Two talismans for affection and subordination.

Two talismans are made in the first phase of ♁ , and while the ♃ is in the first phase of ♄ . Let ♀ be in the ascendant and the ♃ in Al-Hadi-Ashar. Make them embrace each other and

¹⁷Opposition.

bury them in one of their locations. This is an ever-lasting love and a very strong affection. This relationship is known as a reciprocal relationship. It was discussed by Ptolemy in his book, *The Fruit*, on page 33. You may review it. I will, nonetheless, explain it for you in Book IV.



A talisman for permanent love.

Make two talismans in an ascendant of good luck when the ☽ and ♀ are in ♃. In the first picture draw 220 numbers of thousands or zeros and draw in the second picture 284 numbers also of thousands and zeros. Then make them embrace one another and bury them in the location of one of them and permanent love and strong affection will ensue. This talisman is known as the talisman of the loving numbers.



A talisman for catching fish.

Draw a picture of any type of fish living in that river in the hour of ♀ and in the ascendant of ♃ when ♀ is in it. The first part to draw is its head, then its body and then its tail respectively, and finally put them together at one time. Make a thin pole of silver and hold the fish from its end. Make a bowl of lead and erect the pole in it perpendicularly with the fish at its tip. Put the talisman in the bowl, fill it with water and close the bowl with the talisman in it tightly so that no water leaks out. Throw the ball in the bottom of the river and the fish will come to the talisman from all directions.



A talisman to repel scorpions.

Make a picture of a Scorpion with gold when the ☽ is in the ascendant or in one of the poles such as ♃, ♆, or ♏. The best of

these is δ because of its opposing character to \mathbb{M} 's character. Also let the \odot be in δ while φ is retreating. Draw the tail first, then the legs, then the arms and finally the head. Be sure to follow this reversed order in making a repelling talisman. When you are through, attach the left arm in place of the right leg and the right arm in place of the left leg. Attach the head in its place and the tail in its place. Make a thorn; place the Scorpion on its back; and then stick the thorn in its back whereby it will be biting itself in the head. Bury it in a hole inside a metal piece; then bury the metal piece in the most respectful place in town and then the Scorpions will flee from that talisman for a distance of one mile for forty-five days.



A talisman for the treatment of a scorpion bite.

Carve a picture of a Scorpion on a stone of Bezoar¹⁸ in the hour of the \mathcal{D} and while the \odot is in the first degree of it and the ascendant is δ or \mathbb{X} . Mount the stone on a golden ring and stamp it with resin of Kundur¹⁹ in the designated hour and with the \mathcal{D} in \mathbb{M} . Give the bitten person a dose of it and he will be cured from his ailment.



A talisman for affection between men and women.

A talisman is made to portray the picture of a maid on cold solid metal when the ascendant is \mathbb{M} within which φ is ascending to its apex having control over its affairs. Start it in

¹⁸A counter poison or antidote. The original sort was the *Lapis Bezoar Orientale*, obtained from the wild goat of Persia and various antelopes, etc.; the *Lapis Bezoar Occidentale*, obtained from the lamas of Peru, was less valued.-OED

¹⁹Incense resin.

﴿Ghayat Al-Hakim﴾

the hour of ♃ until it disappears. Make another one in the image of a man, and when ♃ is in ♀ and the ascendant is ♀. Beware of the difference in the ascendant lest ♃ should be in ♀ and the ascendant is ♀ or in ♀ and the ascendant is ♀. Let the two pictures hug each other and put the hand of each picture on the back of its companion. All of this should take place in the hour of ♃. Beware of the two ascendants, ♀ and ♀, as well as others of the same type. Bury them in the busiest road in town and then men and women will like one another and have affectionate relationships. Do the same thing for a relationship of affection between two persons. Bury it in a place commonly visited by both.



A talisman to catch more fish.

It is presented by Mohammed Ben Bayt Al-Khawarizmi in his thesis in which he claims that he tested it. Make a picture of a fish in the hour of the ☽ and in the ascendant of the first phase of ♃, within which are the ☽ and ♃. The fish will be caught at the time of fishing because this timing will help a great deal.



A talisman for bringing the physician to the location of treatment.

This talisman ought to be made by physicians. Carve on a tin plate a picture of a human being sitting down with physician's equipment in front of him; people are standing around him with water jugs in their hands asking him for advice. The carving should cover the entire plate while the ascendant is on one of the two homes of ♀ within which is ♂. The Dragon should be at the top (at the north pole of the celestial sphere) of the sky. The plate is nailed and placed in the required location and you will see miracles.



A talisman for successful planting and cultivation.

On a silver plate, make a picture of a man sitting down in the middle of plants and trees while the ascendant is ♃ and when the ☽ is in the ascendant connected to ♃ and turning away from the ☉ bury it in the location where you want all plants and trees to grow and quickly bear fruit and be protected from animals, cold, birds and other harmful things.



A talisman for a successful business.

Make a picture of a man with a scale in his hand on a yellow plate when the ascendant is one of the two homes of ♄ and while the ☽ is in it. A person holding the plate will see great success in his business, Allah willing.



A talisman for the relief of the pain of kidney stones.

On a golden plate, carve a picture of a lion with stones between his hands as if he was playing with them in the hour of the ☉ while the ascendant is the first phase of ♁, and the ☉ is in that degree. Then the person suffering from the attack of kidney stones will be relieved from pain. This has been tested.



A talisman to treat a certain person from depression until he recovers completely and to protect him from harmful actions.

It is made in the hour of the ♀ when the ☽ is in one of the poles connected to ♀, and when the master of Al-Sadis is in a triangular or hexagonal form of a Sa'ad or facing a Sa'ad. The master of Al-Thamin is in the quadrilateral form of ♃ and ♃ is not retreating, burning or looking at a misfortune. The talisman is made in the last hour of Sunday while the master of the hour is

the ascendant of Al-Ashir. Let it be made of pure silver and it will protect the person from what we have mentioned above.

Talismans are that which should be made from the celestial bodies - planets and stars - in which case no one can invalidate their effects. One of its principles is that no talismans for love and affection should be made unless the ☽ is with Al-Su`ud and happy days. Likewise, they should not be made if the ☽ is with Al-Nuhus²⁰; make them only when it is clear. For example, if you want to make a talisman for harmony among people, you should make it on the day of the ♀ and in the hour of ♃. If you want a talisman for affection between spouses, you should make it on the day of the ☽ in the hour of the ☽. Also, talismans for sympathy, love and meeting kings are made on the day of the ☽ when it is full and in ♋, ♌, ♍ or in ♎. If the Dragon is with the ☽, that will strengthen their effects.

Always watch the ☽ when it is in the lucky house and avoid it when it is in the unlucky house. Make a talisman for love when the ☽ is with ♀ and in the hour of ♃ when it is with the ☽ and either in ♎, ♋, or in ♍. For malevolence, it is made when the ☽ is with the tail and in one of the bad-luck houses joining misfortune planets or forming with them a quadrilateral figure or facing them. Talismans made at night are better than the ones made in daytime and with that you will hit the target.

Another condition without which nothing can be achieved is that the talisman maker should be completely absorbed in his endeavor. Also he should clear his intention in order for his mental faculties to join the spiritual powers of the planets. Plato puts it very well when he says in his *Book of Al-Fusul*, "If words reflect the intention of the speaker, he will be able to move the intention of the listener and vice versa." According to the first principle, this is what the combination of supplication and piety

²⁰Bad luck stars.

are based on when pious people pray to have their requests fulfilled.

Another condition is to isolate yourself from human beings, to shelter yourself from the sunrise and the sunlight and not to be visited by anybody except those who have good intentions, trustworthy, not belittling or scorning the ugly, astounding and forceful effects of the astrological spiritual powers. Be aware of that. You may review what Tabit Ibn Qurra²¹ wrote in his *Treatise on Talismans*, "The noblest science of stars is the science of talismans". He claims that there is no life in the body that does not have a spirit. He means that talismans made in the wrong manner and for the wrong purpose will not be compatible with the radiating spirit of the planets. Accordingly, they are similar to dead bodies that have no spirits in them. However, if the spirit of the celestial bodies agree, by virtue of their configuration and make-up, with such arrangements that lead to the sought objective, then they will be similar to living bodies that can do strange things.

In this regard, Aristotle says in his *Treatise* that the most important thing to bear in mind, when making a talisman, is the effect of the seven moving planets. The highest and the longest lasting among these are the ones that coincide with a Sa'ad. This will help in bringing the spirits down from the celestial sphere to the Earth. He adds, "There may be some of God's names, if invoked to bring a spirit down, that will fall down at a tremendous speed to the lowest level, and it may kill the person who is bringing it down if he is not knowledgeable of the spiritual nature of the celestial body he wants to bring down".

Concerning this matter, some of the leading Sufis talk about the Name of the Great Allah who transforms things into other things completely different from the original. They prefer to talk about sublime matters in this world. However, they, I mean the

²¹See Thorndike I, 661, this person was identified by Ritter in the German ed.

majority of them, believe otherwise. We wrote a piece on this subject in which we cited all of their contentions.

Referring to Aristotle, he adds, "As for the magical transcendence, it does not go beyond the circle of the Earth when a talisman is made to bring down a spirit. However, this transcendence will not be effective unless it is associated with the Greatest God who commands it to revert in its entirety to the halo and directs it to the aphelion of the Earth". This is the text of his statement. I will cover it completely in the fourth book.

The people who specialize in this field agree on the necessity of associating the words used in making talismans for special purposes appealing to have those effects accepted. In this regard, the philosopher in *Timaeus*, indicates that talking to talismans represents the relationship of the soul to the body; it moves the spiritual powers, especially when the speaker talks with a sound intention. This is the noble element with which all talismans can be made. This means that what you say must agree with the meaning of the spoken words inasmuch as the talisman maker gathers of his conscious and mental strength.

An example of what can be said for love and affection is:

I hereby unite so-and-so with so-and-so in harmony and love in the same manner fire and air, and water and earth are united. I also move so-and-so's spirit the same way the ☉ moves the light and power of the world, conjure up so-and-so in the eyes of so-and-so the same way the sky is decorated with high and dominating stars and the way plants are decorated with their flowers. I also make so-and-so's spirit rise and impress so-and-so's spirituality the same way fire rises to air and water to earth. Moreover, so-and-so may not drink or enjoy except in the presence of so-and-so.

If you make a talisman for enmity and separation, you say:

I hereby sever the relationships between them and separate so-and-so from so-and-so with the power of these spiritual souls the same way

⌘{Picatrix}⌘

light is separated from darkness. I also make enmity between them similar to the enmity between water and fire.

If you make a talisman for rendering a male impotent, you say:

I hereby tie up the spirit of the sexual desire of so-and-so towards so-and-so as well as towards all other women and deprive him from it with the power of these spiritual souls the same way mountains and their rocks are tied up.

To untie the sexual desire of a male, you say:

I hereby release and untie the sexual desire of so-and-so towards so-and-so as well as towards all other women with the help of the powers of all of these spiritual souls the same way fire melts wax, the same way sunlight releases darkness and the spirits of the world as well as its own spirit and the same way snow is melted by the O.

To silence people who talk negatively about you as well as about others, you say:

I hereby shield so-and-so to silence backbiters with the shield of light and veil their eyes with a spiritual veil to repel their ugly looks and to silence them and vanquish their harmful designs. You may add similar specific statements with true intentions and strong motivation.

To expose the secrets of a person, you say:

I hereby unveil the secrets of so-and-so with the power of these spiritual souls the same way sunbeams tear up thick clouds, disgrace him and make him a target for the spirit of backbiters the same way arrows tear up bodies by frequent arrow hunters.

When you are in the process of doing your work, do not say anything unrelated to your intended objective. Everything you say must support and enforce your intended objective.

These examples are presented to you to let you understand the intended objective so that you may apply it.

We have presented to you this knowledge although those who seek knowledge nowadays are few. So be one of those few, and you will, Allah willing, acquire wisdom. We have included

miraculous matters in this chapter about the relationships of planets and stars. Think seriously about them, and you may refer to them for analogy when making any talisman that has already been or is being made in this world.

The essence of talismans, which we have mentioned above, is similar to the intended performed action whether good or evil. After this, I will explain to you what share of the three originating sources, metals, animals and plants, as well as their incense and sacrifices. All of these will help you in the same way food and medicine, if accepted by the patient, will help the physician succeed and accomplish what he hopes to achieve. The focal point is the observation of stars. The Greek philosophers used to watch a certain planet when it is with its Dragon and when it approaches within a degree from the middle of the sky, they perfume with its incense and appeal to it to achieve their objectives. They offer sacrifices to it on behalf of their sought objective. Consequently, they get what they hoped to achieve. They also claim that one should do the same thing if the planet is in the Tail of its Dragon, and subsequently, it will not be obstructed especially if the planet makes a good recommendation concerning the birth of the person in question. This will have a stronger effect and better acceptance.

Obtaining this knowledge, my brother, is a great honor although those who are seeking it in our time are only few, and those few have missed the approach for seeking it and learning it. We have mentioned, may Allah bless you, in our book which we entitled *The Rank of the Wise* that having good knowledge of the produced result of a well-made (talisman) is greater and more honorable than it's result. I would like you to know that what we have pointed out is the behavioral art and learning it according to the inherent characteristics of the art of nature without delaying what should be advanced or advancing what should have been delayed. To explain the reality of this subject and its philosophy, we bring two persons: one is knowledgeable

of this result and acts upon it, while the second is knowledgeable of the other result and acts upon that. On the other hand, they may be ignorant of these arts, try to obtain them at least on the traditional level. The person who is completely knowledgeable of the magical result is more capable and more miraculously effective in this world than a person who is fully knowledgeable of the first result. This is an axiom for those who think about them and accept them as such. We would like you to know that our reference to this subject in our book, *The Rank of the Wise*, is very essential for applying these arts according to their principles and using them for what they are capable of achieving.





❖Chapter Six❖

YOU MAY KNOW, Allah bless you, that wisdom is very noble and acquiring it is a great honor and carries with it high prestige. Wisdom has different levels. One level leads to another. A fully knowledgeable person is the one who is well informed of the fruits of wisdom. He obtains them because he loves to obtain them. Philosophers have justly identified this level as the preference of wisdom. He who remains below this level is not considered a human being, although he may be a human being only by planning, because he does not reflect on the essence of his being, which is a microcosm of the larger world. The truth of his being is that he is a complete entity characterized by three elements: speech, animals and plants. This entity is characterized differently from animals by speech. By speech, we mean that it is distinguished because of its capability to make (talismans), recalling the absent through reflection and forming an image and perceiving what cannot be physically seen. Also, this entity can bring other beings and countries into his mind, combine all other beings and powers within itself through which he can see at night what happens to him during the daytime. Accordingly, he is a microcosm confined within the larger world which he represents in form and content. He has all the characteristics of animals, but he is differentiated by knowledge and power.

A human has six movements which run along his back bone through his thighs in a straight line. He is brought to life accidentally and this accidental being will die as a principle of nature. His fingers and palm are distributed and his head is round. He has nails and a particular style of walking; he is capable of learning and writing; he is the inventor of fine arts; he imitates animals but not imitated by them; he laughs and weeps with sadness and he possesses a divine power and the ability of civil management. He is an idol externally and a light internally; his body is the idol and its content is his entity. He is well planned; he knows what is harmful to him and what is useful. He acts with an intention if he plans and he proceeds or abstains spontaneously as well as with a purpose. He invents fine arts as well as miraculous talismans. He comprehends the various aspects of knowledge and excludes whatever is tangible.

Allah made him a treasurer for His wisdom and an expression of Himself as well as all of His creatures. He made him accept His revelation and made him aware of His branches of knowledge as well as what was revealed from Him. He is the guidance for the larger world and its destiny. He is all-knowing of every detail about His creation and its composition. He can gather all scattered creatures, whereas they cannot do the same to Him. He can make them subservient, but they cannot do the same to Him. He is capable of uttering their words, drawing their pictures with His hands, describing them with His tongue, and He is also capable of foretelling their characteristics.

No animal can change itself or move away from its created image, and it cannot imitate the voice of other animals. A rooster cannot change its crowing, a dog its barking or a lion its roaring. However, a man can change his voice and his manners and he can act in any way he wants and he can administer himself as well as others. He is characterized by a dense body and an amiable spirit; one part is amiable and the other is dense;

one part is alive and the other is dead; one half is moving and the other half is idle; one half is formed and the other is formless; one half is night-time and the other is daytime; one half is darkness and the other is light; one half is concealed, and the other is exposed; one half is tangible and the other is reasonable; one half is the sustainer and the other is the sustained. He shies away from shameful deeds and tolerates and does whatever he likes and regrets. His essence is composed of gentle as well as harsh characteristics; he possesses some of the harsh characteristics of earth, the gentle touch of air, the friendliness of fire and the coolness of water. Accordingly, he is moderate in his motion, which is the soul of life. By his motion he recognizes the heat of fire through its fiery power and the coolness of water through the inherent coolness of water and so on with the rest of the Elements.

Nonetheless, his head resembles the celestial sphere by its shape and roundness as well as by the good inlaid lights such as seeing, smelling, tasting and speaking. His eyes are similar to the ☉ and the ☽, his nostrils to the two winds, his ears to the East and West, his front to the day and his back to the night, his walking to the motion of stars and his sitting to their being fixed, his retreat to their decline and his death to their burning.

His abdominal organs are seven equal to the number of the moving planets. He has seven bones in his head equal to the number of days in the week, 24 vertebrae in his back equal to the number of hours of the day and night, and 28 joints equal to the number of the houses of the ☽ and the number of the alphabets. The number of his intestines are equal to the lunar phases, and the number of arteries are 365 with an equal number of veins, and that is equal to the number of days and nights of the year, as well as to the number of the celestial degrees. The number of his different characteristics are equal to the number of changes in the time of the year.

✽{Picatrix}✽

His eyes are his spies with speaking power resembling a king. His ears are his informants; his tongue is his translator; his heart is his divan of knowledge; his stomach is his treasury; his gall bladder is the source of his patience so that his flesh will not rupture. It is the bond and treatment of the body. His lungs are his fan; the hands are his guards and his legs are his vehicle.

His flesh is equivalent to earth; his bones are like mountains; his hair is like plants; his arteries are like medicine, and his abdominal organs are like metals.

His body consists of nine jewels built on nine circles inside one another. The outer circle encompasses the flesh, the bones, the muscles, the nerves, the brain, the skin and the nails. The brain fills the cavity of the bones. Its function is to maintain energy and flexibility of bones. The function of bones is to hold and stabilize the flesh around them. The function of the muscles is to tie up joints and move organs. The function of the flesh is to seal the defects in the body and protect the bones from fracturing and dislocation. The function of arteries is to deliver blood to various parts of the body. The function of the blood is to regulate the temperature of the body, maintain life, adjust temperament and generate motion. The function of the skin is to guide the extremities, hold them and bundle them to protect them from splitting and scattering.

The body has twelve holes equivalent to the number of constellations. Since there are six northern constellations and six southern constellations, there are six holes in the body on the left side and six on the right side similar to the arrangement of the constellations qualitatively and quantitatively. Also, the seven moving planets which control the laws of the celestial bodies affecting and regulating all beings, are similar to the human body which has seven influential forces stemming from the human mind to promote the well-being of the body. Additionally, these planets, which have spirits, bodies and souls acting upon and influencing metals, animals and plants, are

similar to the human body which possesses physical forces to help maintain and promote the well-being of the body through seven other spiritual forces. These seven spiritual forces are: the holder, the puller, the digester, the pusher, the nourisher, the grower and the portrayer. There are seven other spiritual forces similar to the seven planetary spirits. These are the sensory forces by which a human being becomes complete and his actions become adequate, similar to the seven planets which decorate and establish the foundation of the celestial sphere by which they maintain the world and uphold its laws. These are the forces of seeing, hearing, smelling, tasting, feeling, speaking and reasoning. These five forces are like those of the five planets, two of which are similar to the ☉ and the ☽. The ☽ derives its light from the ☉ in its 28 houses. Similarly, the speaking force derives the meaning of beings from the reasoning force and communicates it by the 28 alphabets of the lexicon. Since there are two nodes in the celestial sphere, the head and the tail, both of which have their true entities and their visible actions and effects, likewise there are two elements in the human being that are similar, the good and the bad temper. Moreover, when the human spirit, is inclined towards its world, it will perform well; it will get rid of the annoyance of nature and it will be guided. However, if it is inclined towards nature, it will be disturbed in its action, move beyond its cause and it will be eclipsed in the same manner the ☉ and the ☽ are eclipsed by the node of the tail. Similar to this is the case of the bad temper, which is comparable to tough actions which cause destruction to the human body. Good temper, on the other hand, leads to good speech and when the make-up of the body is sound and functions naturally, the spirit will be clear and it will be enlightened by the mind.

Whereas the ☉ and the ☽ are the lamps of the celestial sphere, the eyes are the lamps of the body by which the speaking spirit can recognize the pictures of beings and their

colors and it can see things by the reflection of the sunlight and moonlight on them, as do the rest of the animals. Additionally, similar to the celestial sphere and its constellations which have parameters, phases and angles, so do the joints of the body, its organs and its various arteries. Also, like the total force of the seven planets and the twelve constellations from which forces are constantly spreading throughout the world every moment, minute, hour and with every movement of time, so does the spirit of man as it induces his body and joints to perform certain actions with every move he makes, with every moment and with every breath of his lifetime. Yet, he exists as a whole, a body and a spirit, until his spirit leaves him. Similarly, the total spirit is connected to partial spirits for an ordained duration and with a wise management.

One of the miracles of man is that he is civilized by nature so that he can administer himself, his household, his servants, his family, as well as his kingdom. A word may please him to the extent of making him step down and a word may enrage him to the extent of fighting and taking risks. He wears expensive garments, gets treatment and takes medications to adjust his temper and improve himself. He shows friendship, conceals enmity and fraternizes with his enemy. He is sinking in air and permanently landing on earth.

This is the characteristic of the partial but tangible human who is perishable in part, but not as a whole because he only became a partial human by external accidental effects, changes and colors which he was exposed to, and as such, he is perishable. However, the human of reason, as a whole, is locked into permanent existence both partially and totally. This is analogous to the Elements which are perishable in part but not as a whole. For instance, if water changes, it becomes fire, then air, and then it spoils and reverts to its natural state. It spoils from external effects, but it survives by nature, and so does the partial human; he is spoiled by dissolution, but he reverts to his

totality. Accordingly, the whole human exists by reason and not by sensory perception. Thus, the essence of the reasonable part does not change or transform to another form. In fact, transformation is adjoining it in order to achieve perfect sensory perception.

I am giving you examples to make this subject easy to understand because it may seem peculiar to the mind. The singular part of the Elements gains its partial Elemental status only by virtue of the arrangement of each in its position and by whatever internal accidental effects, which it may be subjected to, that pertains to its particular characteristics in this state. Water, for example, gains its wet and cool nature by its position and whatever adjoins it in the world order. However, its existence prior to its Element status survives as a whole. These totalities exist by nature whether perceived mentally and discovered by man or not. Existence to it is subjective and so is the whole human; his existence is also subjective. The evidence on the truth of what I have said is that there is fire in water and water in fire and that the Elements are intertwined and transform from one to another. Without this transformation, none of their characteristics could have existed.

Similar to that is the attachment of the human being's willingness and volition to the first willingness and volition which are influenced and affected by other beings, although that may not be recognized by the partial human being. That is because this human whose will and volition may not be enforced in every situation and behavior, will find that they may be enforced in some, although he will not realize their influence on the whole. Only those who attain and experience theoretical arts can realize this.

I would like you to know that if a human is able to find fire stripped of the accidentally acquired characteristics, the variable situations and whatever affects it when it joins its sisters, he would find it incapable of burning. That is because its share of

the partial function is acquired from its accidental characteristics, variable situations and position. Don't you see that if fire is accidentally displaced and departs from the body and wood, it will return to its nature and to its place above air. As for its simple total function, it is too great to be described or realized by words because it is an exceptionally great force which is above simplicity and above qualification and so are the rest of the Elements.

The human being follows the same path. This is the human being who is eternally committed and around whom the complex human being is evolving. His intermingling and mixing with other things which accidentally adjoin him in different situations and positions, and from which he cannot detach himself, changes his image, transforms him and grants him common characteristics with animals, plants and other Elements. Consequently, he becomes similar to them in all aspects and when he recognizes this and follows the path that leads him to the enlightenment of the first principle. This is a system particular to his essence as well as to his own principle, he will be more of a human being than others inasmuch as he becomes detached. He can do that by applying virtues as much as possible and when he accomplishes that, he becomes the partial, sensitively perceptive, physical and robust human being, who is composed of two sub-parts, the mind and the spirit, in addition to the body. This joint perishable image in this lower world is a shell for the whole, mental, spiritual, honorable, kind, simple and primordial human being. It is the pure image which is not engulfed by a body; it is ever-lasting in the higher world.

The image of the whole human is within his partial image and a simple and primordial form of it. The image of the partial human is inside the body and a simple form of it. The image of the body is a complex idol and a complex shell for the partial human. The image of the partial human being is a complex idol

and a complex shell for the whole human. The image of the whole human is an idol and a shell for the whole spirit and the whole spirit is an idol and a shell for the mind. The whole mind is an idol and a shell for the light from which the mind evolved. The light is the primordial source of the whole mind. Similarly, what is below that, which is higher, is simple and primordial to that which is below it and in addition to it and what is below that is always a complex image for what is above it and in addition to it. In fact, the human being is the complex image which uses the other bodies of nature.

He, who wants to gain the truth of this knowledge, ought to be virtuous, pure in his mind and body from all sins and then he will see it and observe it in its reality.

We did not, by presenting this subject, may Allah help you, deviate from our objective. In fact, this is the objective of this book because it is the principle for the science of talismans. If you have any experience in this field, you will realize this and acknowledge that it is obviously magic. Plato, the virtuous and an authority in this science, deals with this subject in his book, *Timaeus*, and elaborates a great deal on images and he explains this sought objective. However, he makes the conclusion vague like other philosophers who act in the same manner to protect their wisdom from uninformed people as did Proclus.

To them vagueness is the ambiguity of meaning so that whoever wants to clear up this ambiguity must do that with reflection, deliberation and thorough examination in order to distinguish it from whatever it has been mixed with from the obvious matters. Of these arts there are two kinds: the obvious and the concealed. The concealed art is that which needs analogy and introductions so that it becomes clear to you or that can be achieved by observation, reasoning, reflection and deliberation.

Reasoning can be attained in many ways, some of which are relating the present to the past or the part to the source by a

common meaning. It can also be attained by analyzing it in view of what was explained by one or more with credentials whereby they can deduce a meaning similar to the sought one. In general, whoever likes to follow this method must direct his full attention and observations towards this method, and with this, he can find the meaning of beings and discover their ranks.





❖Chapter Seven❖

YOU MAY KNOW, ALLAH BLESS YOU, that beings have ranks. The High Being of creation is the noblest, most distinguished and the most perfect rank. Next to that in rank is the mind, the spirit and then the primordial all of which is not moving and cannot be described by a distance motion. Next to the primordial in rank is the orbit of nature which is initially a motion as well as a stillness from which being and corruption in this world evolved. Next to that is the orbit of the \mathcal{D} . After this rank, there is a common matter which possesses sensory perception. This means that things exist in it by force and not by nature. Next to that are the Elements which interact in that common matter, since the Elements only interact in matter. Then next to the Elements are metals, then plants, then animals and then the speaking ones among them. This rank is different from the first rank because the first rank, the mind, is a noble rank that descends until it reaches the lowest rank, the rank of the orbit of the \mathcal{D} . After it reaches the lowest level, it begins to ascend to the highest rank, the rank of speaking animals, because they possess wisdom and they act willfully, not by force. Be aware of that, O seeker of wisdom, and you will gain a great fortune and the ultimate

happiness. Do not be one of those addressed by Al-Mutanabbi²² who says, "I have not seen a worse shortcoming like the shortcoming of those who are capable of achieving excellence but fail to do so".

The ranks of being have a certain order which I will explain to you to exercise your mind and enlighten your vision. So be with me, listen, and learn: the principle is first, then the element, then the Elemental, then the primordial, then the image, then the nature, then the body, then al-Nami (the growing), then the animal, then the human being, then the man, then the obscure, and then the known. The principle is more general than the element and its category because it does not conform to the essence or to the accidental characteristics; the element does not conform to the essence; the element is more general than the Elemental because the element is an essence without qualification, but if it accepts qualification, it becomes an Elemental. The Elemental is more general than the primordial because it is a particular essence which accepts qualification.

The primordial is the collection of the Elementals because it accepts to have an image. The primordial is more general than the image because, before the primordial accepts to have an image, it is primitive, but if it accepts to have an image, then this image becomes similar to the image of the primordial copper as related to the image of a kettle, and as the primordial of wood as related to the image of a chair, and if it accepts motion, stillness, and accepts force to be mixed with it, it will be considered a nature. If the characteristics are combined and it accepts color, growth, or spirit, then it becomes a body. A body is either growing or not growing, and the growing is either an animal or not an animal. The animal is either a human being or not a human being, and the human being either a man or not a man.

²²Diwan Al-Mutanabbi, Cairo 1308 II 373

man. The man is either Zayd²³ or not Zayd, and Zayd is either obscure or not obscure. What is not obscure is known.

The primordial, may Allah enlighten your vision, is the joint agreement of the Elements to accept an image. There are two types of primordial: a personal primordial which does not receive, except one image composed of the complex Elements, earth, water, fire, and air and does not transform from one state to another. The other is a whole primordial that accepts all images which are composed of the simple Elements: heat, coolness, dryness and wetness, and it does not transform from one state to another. Aristotle presents it well as he defines the primordial, with respect to its general aspects, as a force acceptable to various images. With respect to its characteristics, he defines it as a body that influences all entities.

We presented these meanings to enrich the mind and sharpen the intellect. These meanings and the like are the spiritual talismans and the words of inspiration that Adam learned from his Lord.²⁴ Only knowledgeable people and those who triumph in getting in touch with the total reality can comprehend them. For the purpose of comprehending their meanings, we have presented this treatise. At this point, I would like to conclude this treatise and move along to what we have promised you in the introduction of this book. I beseech Allah's help in achieving what we hope and intend to accomplish.

²³ Abd-ar Rahman Abu Zayd ibn Muhammad ibn Khaldun who penned the *Muqaddimah* in 1381, used his own name of *Zayd* objectively to illustrate a point in the text. Perhaps Zayd is a common name used for such examples, or the author of *Picatrix* may possess it as his own.

²⁴ Sura 2, 37

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is too light to transcribe accurately.



Book II



THIS BOOK DEALS WITH THE CELESTIAL IMAGES, THE EXPOSURE OF ITS SECRETS WHICH HAVE BEEN CONCEALED BY PHILOSOPHERS, AND SAMPLES OF HOW TO BORROW MAGIC IN THIS SO-CALLED WORLD OF BEING AND CORRUPTION FROM THE MAGICIAN OF THE ETHER WHO SPREADS SPIRITUAL FORCES.

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Book II



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❧Chapter One❧

THE INTELLECTUALS, MAY ALLAH BLESS YOU, are still aspiring to know the secrets of the philosophers and what they mean by using symbols and enigmas in their books through which they achieved their objectives and goals. Is it possible for those with inferior intelligence to achieve their goal, may Allah enlighten our minds?

What motivated me to look for the secrets of talismans when I was in the prime of youth is what I read in a book entitled *The Fruit* by the honorable Ptolemy, in which he says that the images in the world of creation are obedient to the celestial images. There is consensus among philosophers that planets possess forces by virtue of their natural disposition which they accepted willfully. Accordingly, the talisman-makers drew their images at the time when certain planets reach their house. This situation helps them achieve the planned effects of their works. They did very well in designing their secrets to fulfill their wishes. I decided to include in this chapter an excerpt which was written by Ahmad Ben Yusuf al-Katib and published in Egypt in *The Biography of Ahmad Ben Tolone and His Son Khamarawayh* by a Roman philosopher who lived there at that time. I would like to cite an excerpt of the text from what he

wrote because I do not wish to burden the intellectual with the full text. This is what he wrote:

"As I was at his place one day, we heard screaming at the side of the house, and when he was asked about it, he said, 'A boy was bitten by a Scorpion.' So, he brought a piece of cloth with tablets of some substance in it that smelled like kundur²⁵. He took one of those tablets, had it crushed, and made the boy drink it all. Subsequently, the boy stopped screaming and he was quickly cured from his ailment as soon as he drank the powder. I looked at the tablets and saw a picture of a Scorpion. So I asked him who stamped these tablets. He showed me a golden ring with the stone Bezoar in it. Then I asked him about the secret of the ring and how it is made. He indicated that when the ☽ enters ♀, while ♀ is one of the poles of the ascendant, a small amount of kundur is stamped when the ☽ is in its first phase. I made the ring in this manner and I stamp bitten persons with it to cure them. However, I change the substance I use for stamping patients so that kundur does not become the only substance used for this purpose. I saw the miraculous results of what he did. At this point his account ended."

Since I was good at carving in my youth, I entrusted some of the applied philosophers as well as other philosophers to participate with me in observing this arrangement. Accordingly, I carved the picture in the specified time and examined this talisman. I discovered through several trials its miraculous effects. All those who tried it were very amazed.

This was my motive in pursuing the research in this sensory science; I felt it because sensing is the feeling of the mind, and the limits of this feeling cannot be determined unless sensing is understood, which can be achieved by understanding the change of how the senses react when the sensed objects

²⁵Glue extracted from a tree with thorny leaves.

encounter them directly. Sensing is the feeling of those sensitive forces towards the changes in how the senses react. For instance, the medium of the force of seeing is the eye. This force is derived from the fluid medium of the pupil of the eyes and so are the rest of the senses. Sensing is the feeling of these forces and achieving knowledge through them.

Proof is the philosophic criterion which leads to perfection for whoever seeks a real objective. A branch of knowledge can exist by examining the particular characteristics of that objective as well as through examining its subjective fixed introductions. There are two branches of knowledge: knowledge by belief and knowledge by perception. Knowledge can be also be achieved by accepted and convincing statements and in this case, proof is termed as persuasive.

I first read about this proof in the works of Ptolemy and then I discovered by practice the effect of this talisman which I have already described in the First Book. Whenever I researched a certain topic in books written by the wise, I always found what I wanted and I was happy to discover the truth.

Going back to our objective, I would like to say that no one can find out how the higher world affects the lower world without having full knowledge of the different branches of philosophy, I mean the mathematical, physical and metaphysical arts. He who falls short in acquiring these sciences will not be able to fulfill his real goal because the primary prerequisites of knowledge are taken from these three branches of philosophy. As for the mathematical art, without numbers, the movements of the higher bodies and the methods by which geometry is obtained cannot be learned. Furthermore, mathematical survey is a prerequisite for learning the geometry of the celestial bodies; without it, star observation or their measurements, which are primarily derived from the proofs of mathematical survey, will be impossible to learn. Moreover, the art of matching, by which similarity and difference can be

recognized, is necessary for learning the similarities between celestial and earthly bodies and which of the high bodies' behavior is similar to which of those on earth. How can anyone match between things that are similar if he does not command that knowledge? Additionally, he who is literate in the knowledge of nature, will be able to recognize the near causes for the world and corruption. He who does not know that, will not know that the high bodies affect the low bodies. Besides, he who has no knowledge of the art of metaphysics will not know which of the low beings are the resulting effect of the high beings and which of these beings are affected and which are not. It is essential for anyone who wants to learn this art well to know its primary prerequisites; however, these prerequisites are not, in fact, available except for philosophers. Deservedly, no one knows them except philosophers.





❧Chapter Two❧

TALKING ABOUT IMAGES, may Allah bless you, is very difficult because the specialized people in this field exerted their utmost efforts to conceal it. However, I am revealing what they have concealed. He who wants to delve in this subject can refer to *The Book of the Great Images*, by Zosimos which deals with the art of astrology as illustrated by the Arabs in the Middle Ages. This book goes into detail in explaining this subject. The images, my brother, that appear in the constellations have two phases: the first are the 48 images that appear in the constellations; they are in the celestial sphere, and these are the imaginary images that are drawn by using the fixed stars as a reference. They find similarity between the convergence and diversion of planets on one hand and the images of the constellations and other images such as Canis, Ursa, Lyra, Cygnus and others, on the other hand.

These images disappear and move from one constellation to another. This quality is not natural in astronomy, especially in the constellations' band, because it takes these images thousands of years to do so when they approach the aphelion; however, the images that are getting close or are already close to the aphelion do not appear to be moving in hundreds of thousands of years because the band gets very narrow. This is

the first phase. As for the second phase, it is that of the imaginary images that was illustrated by the Indians who said, "A big, intrepid, proud man with red eyes wearing a loose white garment belted with a rope, looking grim and standing on guard on one leg appears in the first phase of Υ . A woman with one leg wearing a red dress and rope, who has the body of a horse ready to take off, asking for clothes, jewelry, and children appears in the second phase. A black man with red hair and a grim look, wearing a wooden bracelet and holding a hanger with red garments hanging on it, wants to do good but unable to do that, appears in the third phase."

Similar information can be said about the rest of the constellations.

I would like you to know that these are delusive imaginings about the characteristics of stars, planets and constellations. However, the Indians associated the man in the first phase with red eyes and intrepidity with the house of σ and its face which delineates redness, rescue and intrepidity. As for the white loose garment, it is associated with the honor of the \odot and its light. Concerning his grimness, it is associated with the anger of σ in this house. Regarding his standing on one leg and standing on guard, it is associated with dominant tyrants. They substituted a woman for a man in the second phase in association with ν because ν has been associated with the feminine gender most of its life and it is within 2° from the domain of ν . The red garments are a semblance of the characteristics of σ . The fact that a part of the image is of a horse is a representation of the cavalier characteristics of σ , which is a feature of the strength of riding animals by virtue of its proximity to Al-Sadis and to battle-riding animals. Asking for jewelry is an association with the \odot , the red dresses with the white sunlight, which is used as a veil for the \odot , children with the middle of the sky because it is the house of illumination and an indication on the beginning of the development of the fetus.

They referred to the third phase by a man with a reddish color in association with ♂ and ♃, both of which have masculine gender and a reddish color, which is a mixture of two colors, the redness of ♂ and the lead color of ♃. Red hair is associated with ♂, grimness with a characteristic of ♂ which has as one of its features is holding a sword in his hand because the sword is a characteristic of ♂, wood with ♃, and so is iron, doing good and bad deeds with ♀, preventing them by ♂ at the house and by ♃ with the edge. With these examples, you can understand every thing they symbolized, and what they wanted to lead to in this second phase. I have provided you, O seeker of wisdom, the criteria that you can use as a reference and you may act accordingly.

Abu Bakr Ibn Wahsija deals with this subject in his book which he translated from the Nabateans. He entitled his book *Tiqana*, in which he talks about the triangles and the north and south images in the water triangle. Then he adds, "Whenever you see a male water, a male river, a male well, a male rivulet, or a water spring that can be either a male or a female, you will know that they are affecting water and water substances, as are the rest of the examples concerning the male of fire, earth and air". Be aware of that. This celestial band is the path of 'Tumtum' as well as the path of male images of other star angles.

The ancient philosophers perceived the names of constellations, their shapes and positions, as symbols of their action. For instance, when they talk about a detached head that talks and a paralyzed or amputated hand and other such images, smiling and weeping, and signals from some stars to others, there are speaking of symbols for identifying their actions and the miraculous actions and effects. They built the art of talismans on this basis.

As for sleeping, it is the information of the absent situation veiled by time. However, death is the information of distant

transcendental things that existed in the past and are being brought out. Nonetheless, if these are some of the signs that describe the deceased, which means they are telling what is going to take place forever. Some of these examples are presented by the Sufi, Jabir Ibn Hayyam, in his book entitled *Explaining the Images of Constellations and Their Actions*. In his book, he listed all stars in the straight band and the action of every one of them. By this, he compensated for what Aristotle wrote in his book entitled *Astrologia*. This book as well as his book *The Plants*, were burned and no traces were found.

Hermes states in his book entitled *The Composition of Moving Images in Space* that the useful actions of stars are too many to be specified. He states that every star has a certain action in each degree of its path if it reaches a tangential point of that degree or if it was within it. The total of these actions are 360×7 which is equal to 2,520. These images produce artistic actions and effects, and if you multiply 360×6 the product will resemble the number of times in which every two planets converge in one degree. The reason for multiplying by 6 is because this is the possible number of convergence of each two planets; ♃ and ♀ may meet in one degree, and that is one, ♃ with ♂, and that is two, ♃ and the ☉, and that is three, ♃ and ♁, and that is four, ♃ and ♁, and that is five, ♃ and the ♃, and that is six. When you multiply 6×360 , the total number of degrees of that circle, the product will be 2,160 images. These images produce miraculous actions and effects. Then you multiply 360×5 the product of which will be 1,800 and that indicates the number of times each three planets converge in one degree. These images produce miraculous actions and effects. Afterwards, you multiply 360×4 , which is the number of the times every four planets meet in one degree, the product will be 1,440. These images also have actions and effects. Then multiply 360×3 , which denotes the number of times each five planets meet on one degree and the product will be 1,080. These images produce actions and effects

as well. Then you multiply 360×2 , which is the number of times each six planets meet in one degree, and the product will be 720. These images also produce actions and effects. Then you multiply 360×1 , which is the number of times each seven planets meet in one degree. *The First Wise* explains that the total number of images which depict the controlling principle of degrees is 10,006 images, all of which produce miraculous actions and effects.

Additionally, *The First Wise* states, "You need to do that when you have one planet in one degree and the rest of the other planets in the next degree, and then you divide that among the seven planets and let all planets be positioned within the 2° . You keep doing that in the 360° of the celestial sphere. This is longer than the first and more artistic.

So, what is your opinion, O you who desire to have a thorough knowledge of the essence of the actions of these images and their effects on this world! When you get through all of that, you may go back to the above seven moving planets as they converge in their degrees separately with the fixed planets or in combination with them; by combination I mean the joining of the moving planets to the fixed. I would like you to know that and beware of it; withhold this knowledge and do not reveal its secrets to anyone who is not up to its standards because by doing that you will do injustice to yourself as well as to him.



❖{Chapter Three}❖

A GROUP OF PEOPLE BELIEVED that the action of planets is nothing but an increase or decrease in temperature because they were not informed about these excellent effects and concealed arts. They thought that all actions are produced by the ☉ and the ☽, and the function of the other planets is only to strengthen their actions. They also believed that the movement of the rest of the planets within the entire degrees are determined and controlled by the movement of the ☉ and the situations of the ☉ decide the situations of all born children. Moreover, they agreed that the situations of the ☽ determine the condition of its effects. The first situation is when it moves away and separates from the ☉ and reaches the lunar quarter. At this position, the ☽ will be more effective in moving more moisture and humid hot weather and less hot weather and consequently, it will have an effect on producing better and healthier plants as well as everything else that grows on the ground. In the second situation, when the ☽ is receiving the ☉ and consequently becomes a full ☽ with complete illumination, it moves heat and temperature equally. Therefore, its effect on producing better and healthier plants will be greater. Additionally, moving heat and humidity will have a more remarkable effect on the bodies of animals, various parts of plants, as well as metals. As it

✽{Picatrix}✽

moves from full ☽ to half ☽, it moves a little less humidity and a little more heat. Consequently, it makes the bodies of animals, plants and metals increase in quantity, improve in quality, and it also affects them to become more open, widespread and expanded; however, expansion by heat will be greater than by humidity. From the phase of half ☽, until its completely exposed by the sunlight, its effect on moving heat will be extremely small, smaller than its effect in any of its above three phases. It was stated in this regard that it dries a little and cools a lot because its moves less moisture. That is why we say that it is more likely that it brings a very cold temperature in this quarter and causes little dryness.

When it meets with the ☉ in one degree, which is its fifth phase, the Chaldeans consider it to be its best and most effective situation, whereas the Indians believe that it is its worst and weakest in its effect. As for the Chinese, they believe that in this phase, the ☽'s strength will depend on the constellation in which it meets with the ☉. The Greeks and the Egyptians think that the meeting of the ☽ with the ☉ gives it more strength as we said before, but they disagree with us on considering this phase its best. They believe that its best situation is when it is fully illuminated, and thus when it converges with the ☉, it only becomes stronger; nonetheless, it is its best and most effective situation.

There is a consensus among our ancient generations that the best situation of the ☽, regarding its phases and its distance from the ☉, is that when it meets with the ☉ in one minute. This is the fifth situation which has different characteristics than the previous five. This is the loftiest situation and the most effective in its actions because it rejoices when it meets the ☉ the same way a traveler rejoices when he goes back to his home. At this phase, it produces actions although it might have produced parts of them in the previous situations, but in this situation, it completes what it was missing and adds to it. They also believe

that it is capable of producing actions similar to those produced by the ☉ and that is a great achievement and an honorable status. Furthermore, they believe that the ☽ can, at this situation, produce particular effects in complex bodies. It should not be understood here that this is our version of producing particular effects or otherwise because these actions are produced only by the ☉, and what the ☽ does is expose their effects, bringing them out of their hiding and illuminating them after they had been extinguished. We say with certainty that it does not produce actions; it only brings them out of their concealment. The ☉ is responsible for bringing all things from non-existence to being.

The five above-described situations of the ☽ as determined by its relationship to the ☉ may be similar to the situation of animals, plants and metals. Accordingly, the ☽'s situation as determined by its relationship to the ☉ may be similar to situation of animals in all ages, in their youth as well as in their old age. Similarly, the ☽'s situation may also be similar to the four seasons of the year, to the four directions called the angles of the world: the East, the West, the right and the left. Four winds may blow from these four directions. Moreover, the various four in the human body may be similar to the above groups of four.

Although the origin of these meanings and phases is from the planets including the ☉ and the ☽, they accept from the power of the planet movements, by virtue of their own movements and being at this image, things that emanate to them after acquiring their images, whereby they will have situations which require images different from their initial images. Since this is the case, all complex bodies, which are similar to planets, may be constantly changing in response to the powers of the planetary movements. These partial changes are called the continuous partial changes which we mentioned previously. They are the pillars of things and their origins. They

are called the constant total changes which do not vanish or transform because if they do transform, the images of these things will all be impaired since they are the constant total.

As a result of what we have explained, all situations of things from their beginning to their end are similar to the situations of the ☽ as they are determined by its relationship to the ☉. This accidental cause, which not only belongs to forms but to all planets as well as to all complex bodies, is from the stars and in particular from the ☽ as well as from the planets in general. Those ensuing tragedies are the result of the eclipse of the ☽ and planets.

These things accept from the ☉, the ☽ and planets constant change. Thus, they accept rightness for themselves from right situations and wrongs from wrong situations. The eclipse of the ☉ and the ☽ is an accidental event which is similar to abnormal complex bodies. No one believes that the ☉ and the ☽ have any mischief in themselves, neither accidental nor intrinsic. What we mean by calling these tragedies celestial is that the reason for their occurrence and the occurrence of all other tragedies that affect animals, plants, other complex bodies and other four elements is the eclipse of the ☽ and planets.

Going back to our subject, we say that it is a necessity to look into the position of the ☽ for every action. It is the most useful thing in knowing the outlook and the true information and the best indicator of what is happening in the world of being and corruption. It is the most specialized, among all other things, in its management. Its safety from an-nuhus (the start of misfortune) and its distant position from the burning way should be considered when starting an action desiring a good outcome and complete usefulness. The duration and soundness of this action will depend on the speed of the movement and what its indications are. However, if it was in contact with an-nuhus and declining to the south, or if it is in at the end of the constellations or in their first degree but did not complete it,

then this is bad. Nonetheless, it should not be looked at if it is declining or vacant of the master of its house, or dropping from the pole, or with the Tail of the Dragon because starting an action in this case will not be warranted unless the planet from which the ☽ moves away and the planet with which the ☽ converges are in one pole, or what comes next to the pole, or dropping. Because if the ☽ is dropping, there will be no good in it except when it is in the third position of the ascendant and the master of its house is dropping. If you find the master of the house of the ☽ in the ascending pole or in the middle of the sky, Al-Hadi Ashar, or in Al-Khamis, and if it was moving eastward in a straight line, then this situation will be favorable to the endeavor you undertake. This is similar to the favorable relationship of ♀ to women and happiness, ♃ to sects, religions, and males, ♀ to writing and correspondence, the ☉ to authority and leadership and the ☽ to education and messengers.

Whenever you plan to undertake an action, you ought to look at the ☉ and the ☽ and their honorable companions and at their domain and then look at the middle of the sky. If you find them both clear of al-nuhus in these positions and you find their companions, I mean the companions of honor or the master of the ascendant in a favorable position, then starting action in this case will be recommended, complete and better. This is especially true when al-su'ud²⁶ are in azimuth with the illuminating planets and the ascendant is easterly, because eastward movement of planets indicates overcoming, victory, completion and expedient achievement of wishes, while westerly planets, although they may be in a pole, indicate slowness, languor and prolonging.

If you find the ☽ in a favorable position while its master is dropping, then the commencement of an action will be good although the outcome will be bad, and if you find both the ☽

²⁶Su'ud is the plural of sa'ad.

and its master dropping, then you know that the action beginning and end will be bad. If the ☽ and its master are in favorable positions, then the action will be as good and complete as planned by its doer especially if the master of the ascendant is a sa'ad and it is in the pole. However, if it is a nahs and its position is favorable, then the best thing to do in this situation is to have ♀ and ♁ in the ascendant or looking at the ascendant. This will produce a complete, favorable, expeditious, and blessed result, especially if this is done when the ☽ is converging with the sa'ad and that sa'ad is full and not retreating. This will be suitable for every action except releasing a slave from his master and taking what does not belong to him.

The ☽ is the foremost planet in managing whatever is below it from the world of being and corruption. Therefore, you should look first at its sa'ad or nahs, and then identify the increase in its beginning, since it gets more powerful as it moves away from the ☉, and then it changes as it reaches its sixth, fourth and third phases as well as when it is facing the ☉. Its influence will be equivalent to the influence of the planets which it converges with at that time, while, at the same time, it is in good standing at its fourth, third and sixth phases, as well as when it is facing the ☉. If you detect that the ☽ is getting increasingly bright and more powerful, this will be an indication that this is the best occasion for achieving an increase in whatever you would like to achieve. However, if its brightness is decreasing, then this is the best time to achieve a decrease in whatever you want to accomplish. If the ☽ separates from the ☉ until it reaches the left fourth phase, this is favorable for claiming a right. It will be a favorable position for undertaking selling, purchasing, quarrels, debate and counter argument when the ☽ moves away from the ☉'s left fourth phase and becomes in full view of the ☉. But between facing the ☉ and its right fourth phase will be favorable for the unjustly treated in a conflict as well as for debt and when it converges

with the ☉, it becomes favorable for applying education and claiming a right.

You should know that the best planet's su`ud is when there is a sa'ad in the constellation in which the planet is a part of and, at the same time, there is a sa'ad in the next constellation. You should also know, Allah bless you, that the turned up-side-down constellations are favorable for triumph and coercion. ♃ and ♆ and constellations of dual bodies are especially favorable for making talismans and tricks. As for the fixed constellations, they are favorable for influential people and making talismans for constant actions. Thus, if you intend to produce silver or gold chemically or do anything which connects the spirituality of the ☽ and the ascendant with a fixed constellation and with a dual-body planet, and if you want to start an action that you like to repeat on a daily basis, you need to let the ascendant be a dual-body constellation and to let the ☽ in an up-side-down constellation looking at the ascendant. When you want to have an action with a lasting potential and constancy, let that ascendant be a fixed constellation or with a dual-body constellation, and, at the same time, let the ☽ be in a fixed constellation connected to the master of its house either in the third or sixth phase provided that the master of its house is clear of nuhus, burning and retreat. If this is impossible, let the ☽ be connected to the su`ud while that particular sa`ad is looking at the master of the ascendant in a third or sixth phase. Avoid their facing each other and the fourth phase since the strongest effect takes place when the su`ud are looking from the third or the sixth phase, and the weakest when they are looking from the fourth phase or when they are facing each other. The weakest will be when the nuhus are looking from the third or sixth phase and the strongest when they are looking from the fourth phase or when they are meeting each other. If the ☽ is accidentally connected to the master of its house which was a nahs, then this situation will be favorable in fulfilling needs and

✽{Picatrix}✽

all sought effects; however, if it is a sa`ad and looking at the ascendant, that will be better and more efficient. Avoid all actions when the ☽ is with the Tail and looking at the nuhus from the fourth phase, as well as when they are facing each other, or separating from each another. Additionally, you should avoid all actions when the ☽'s qualities are decreased because this indicates difficult, tiresome and prolonged action. Hardship is proportionate to the decrease in one or more of the attributes of the ☽, especially if this decrease is in one of the three qualities: light, motion and calculation. Its best situation is when its light is brighter and out of sight of ☉ because if ☉ is looking at the ☽ when its light is brighter, this will add a great deal of nahs to the ☽ and the same thing happens when ♃ is looking at the ☽ when its light is less bright. The ☽ is strongest at night when it is above the Earth, while the ascendant is strongest on daytime when the ☽ is below the Earth. You should also know that the best choice is when the ☽ and the ascendant are in a straight-ascendant constellation. This situation indicates expeditious fulfillment of a need and success, especially if they are in fixed or in dual-body constellations.

You may know that ♃ is the fastest constellation in turning up-side down, and ♄ is the most unsteady; ♁ is the fastest in motion, and ♀ is the strongest and the most balanced. You may also know that the poles are faster in completing actions than others and what comes after the poles are slower and then the dropping poles are slow and signals of failure. The fastest completion of an action is accomplished when there is a sa`ad in the ascendant, or when the ☽ is moving in a straight path. Be aware that the outcome of an action can be detected from the master of the third phase of the ☽, from the master of the ascendant, in accordance with their positions and situations, as well as when the planets are looking at them. You may follow these examples in order to predetermine what the outcome will be.

Dorotheus, the pioneer of establishing the rules for starting actions, advises to have the ascendant and its master and the ☽ and the master of its house in good standing and to avoid, as much as you can, having the ☽ in one of the ten bad phases at the start of an action and not to let it disappear from the ascendant, especially when the master of the ascendant or the master of the ☽ are two nashes opposing and competing with the ☽ from a pole. Let the ☽ be in the ascendant pole. Do not drop the arrow of happiness at the beginning of actions or matters related to opposing the ☽ or competing with it. Also, do not pay any attention to the master of the arrow or whether the arrow is dropping into the ascendant if the arrow is looking at the ascendant and the ☽. Be careful to let the master of the ascendant be with the arrow. This is safer and better. Do not at all let the ☽ be in the third, sixth, eighth or twelfth phase of the arrow. This is abhorred. Let the beginning of the master of the ascendant and the ☽ be always in the straight ascending constellations. You may also know that the ascendant and the fourth and its master denote the beginnings in general. However, if you see the ☽ in a bad situation or something comes up that has to be done and you cannot delay, drop the ☽ from the ascendant and do not let the ascendant have any part of the ☽; make the ascendant a sa`ad and strengthen the ascendant and its master. Thus is Dorotheus' statement.

Going back to our subject, we would like to add that improving the ascendant and its master should be in quality form and happiness. By form, we mean that the ascendant should have similar meaning and quality to the meaning and quality of the need. By quality, we relate such matters as things to be completed quickly, fast motion, authority and strength to the fiery constellations. By meaning, we relate such matters as wars to ♂'s constellations and we have the need, the master of the need and the master's master of the need in suitable positions. The position of the need indicates the beginning of

what is in this need; the master of the need refers to the middle of the need, and the master's master of the need points out to the outcome of the need. Moreover, the ascendant indicates the beginning of the situation of the person asking for the need; the master of the ascendant indicates the middle and the master's master of the ascendant indicates the end. You can refer the arrow of the need to the status of the need, to its master and to its master's master. Improve all these with what I have described above: bring to them the su'ud which have been produced for them, looking and by friendly connections; drop the nuhus from these positions and beware of the return of the master of the ascendant or the master of the need, because this indicates the worst, prevention and prolonging. If all positions and situations point to the being, this will be preceded by despair and prevention by preventive measures and actions. The result will be achieved but with difficulty. Avoid having the Tail face or converge with either the ☽ or the ☾ or in any other arrangement; that is they should not be in a converging or facing situation, but in the ascendant, in the position of the need or in the arrow of the need. This will spoil the outcome with disgrace and difficulty. Be sure that the su'ud are placed in the ascendant and the positions of the need or in the poles. As for the major sa'ad, it is powerful in every matter in which you seek Allah's protection. Regarding the minor sa'ad, it is powerful in entertainment, sensual pleasure, women, make-up and so forth. Avoid having the ☽ in the ascendant in any matter because it is opposing it and hostile to it. However, the ☾ does not oppose the ascendant, but it uncovers matters, propagates them and divides the society.

Be certain that there are no nuhus in the ascendant and the poles especially if they were the masters of the bad positions. If the nahs is the master of al-Thamin, it indicates death, opposition and imprisonment. If it is the master of al-Sadis, it indicates enemies, slaves, illnesses, theft, small prisons and

four-legged animals. If it is the master of al-Thani-ashar, it denotes a disaster caused by money, assistants, food and water. The benefit of what I am telling you is very important in the science of talismans. Beware and take extreme caution not to let the ascendant be a daytime ascendant in a daytime constellation or a night-time ascendant in a night-time constellation. Additionally, it should be ascending in a straight line. The same applies to the ☉ and the ☽ if you can arrange that. The masters should be strong to obtain a combined force. Know the planets and what they indicate and this will help you achieve the purpose in this regard. Whenever you like to acquire friendship, companionship, or association, let the ☽ be accepted by ♀ in the third phase, or better yet in the house of honor.

You should know that the third phase is a figure of three equal sides. Each side consists of 120 parts circumscribed by the celestial body bands. The hexagonal form is composed of six equal sides. Each side is made of 60 parts surrounded by the celestial body orbits. The quadrangular form is a four-sided figure and each side comprises 90 parts bordered by the celestial body bands. Facing is equivalent to the second quadrangular phase.²⁷

Going back to our topic, we would like to say that if ♀ is not accepting, let it be in the third phase of the ☽ while the ☽ is being accepted by ♀ or by the master of its house regardless of whether it is in the third or sixth phase or converging with them. If that was not possible, let the ☽ have some of ♀'s good luck, the su'ud of ♀ and clear of nuhus, and if that is only for friendship and companionship, let the ascendant be in the good fortune of ♀. However, if friendship is for an interest in real estate, the ascendant should be in al-Rabi. If you desire to benefit from credit, let it be in Al-Tasi. If you hope to fulfill a

²⁷ An obvious description of astrological aspects known as Trine, Sextile and Square.

wish, let it be in al-Hadi-Ashar and simultaneously make the arrow of happiness and its master derive their good fortune willingly from a strong position. If friendship and companionship are desired for war-related matters, let σ accept and assist the master of the ascendant or the \mathcal{D} as a gesture of friendship. If you want to obtain a loan, let the acceptance be from \mathfrak{h} instead of σ . If it is for writers, accountants or scholars, let acceptance be from \mathfrak{v} . If it is for the great king, let acceptance be from the \mathcal{O} . If for judges and religious and noble people, let acceptance be from \mathfrak{z} .

Likewise, if it is from a seeker of a meaning of something, let acceptance be from its master - I mean the acceptance of the \mathcal{D} of the ascendant, the arrow of happiness and from the arrow of wealth. Additionally, let the master of the \mathcal{D} be restored, as we mentioned above, and let the master of the ascendant and the master of al-Rabi` be clear from nusus. Power is an indicator of the outcome.

If you want to fulfill a need, let the master of the ascendant and the \mathcal{D} be accepted by the master of the need or the one which is controlling it. Also let the \mathcal{D} or the master of the ascendant be in the position of the need. If the need is from a sheikh or a landlord, let the master of the need be \mathfrak{h} . If it is from a judge, a religious and generous person or honorable person or from a minister, let the master of the need be \mathfrak{z} . If it is from an army or from a person who deals with fire and iron, let the master of the need be σ . If it is from a king or a sultan, let its master be the \mathcal{O} . If from a woman, an entertainment operator, a make-up professional or from the makers of perfume, make-up products, tattoos and silk brocades, let the master of the need be \mathfrak{v} . If the need is from an accountant, a writer, a person of wisdom and tricks, a merchant or from a vocational person with good public relations, let the master of the need be \mathfrak{v} . If the need is from a courier, a messenger, the king's servants, a sly person or a spy, let the master of the need be the \mathcal{D} . Bring sa'ad the

❦Ghayat Al-Hakim❦

master of the ascendant and the ☽ with every need and let them be in an upside down position. If the need is for money, improve the arrow of happiness by meeting with its master and the master of the need. Also, let it be in sight of the ☽. Moreover, ameliorate the master of al-Rabi` with su`ud and acceptance. Be very cautious of the existence of a strong nahs separating the master of the ascendant and the ☽ on the one hand, and the master of the need, on the other. Furthermore, beware of the attachment of a nahs to the master of the need, to the ☽ or to the master of the ascendant as it does not have anything to do with the need. Let the acceptance from the third or sixth phases, which I have described, whether in su`ud or nuhus, be collectively in su`ud. Additionally, avoid dropping the master of the need, the ☽ and the ☽, and the master of the poles. If this difficult situation takes place, let the coercer of the five eclipses join the coercer of the meanings of the need. Let both be in su`ud and in an upside down position. Moreover, watch out for a nahs being attached to the master of the ☽, the master of al-Rabi and the ascendant, because this will spoil it and bring nahs to the outcome of the need.

Whenever you want to plan or deal with an action to produce a certain result or a result which is perpetual, let that and the ☽ be in a dual-body constellation and clear of nuhus. Also, let the ascendant be in a sound condition. If the plan is for gold, strengthen the ☽ and let it be in a good situation when you start your endeavor. Maintain this situation for the ☽ every time you start an action.

We have advised you, may Allah bless you, of good things which will be with you in many of your actions. Be scrupulous and use analogy with their partial matters. These are some of the pillars of making talismans and the key to them. Allah prohibits dealing with the art of stars because it leads to the art of talismans. My purpose for revealing this science is to

❖{Picatrix}❖

promote reflection by those concerned. This is what Aristotle means when he says to Alexander,

"If you can make a move similar to and in agreement with a celestial movement and with a choice of stars, you will achieve your desire and fulfill your wish."

How true is Aristotle's advice! This is the difference between the philosophers endeavors and attempts of the uninformed.

Allah says,

"They know but the outer in the life of this world, but of the end of things they are heedless."

This is an indication to the profound nature and secrets of science.





❧Chapter Four❧

YOU MAY KNOW, THAT THE ANCIENT talisman-makers believed that in each quarter of the celestial sphere, eight parts move inwardly and eight move outwardly. Many of those who dealt with ephemeris had overlooked this fact in their calculations although it is very useful in the profession of talisman-making. In order to study this, you need to review the history of King Augustus. Go back 128 years from the date of King Augustus; that marks the end of the incoming eight parts in that era. After that, the beginning of the incoming parts will start. Then you add to these years 313 years from the beginning of Augustus' rule to the beginning of Diocletianus' rule and add to that the number of years he served as king. Take $1/80$ of that; in each 80 years of these, one part will start moving. The even number of eighties is eight. The remainder is added to the calculations of the ☉ and the five planets rotating around their axis. By this, you can determine what you want from this art. Thus, do not neglect the incoming-and-outgoing movement of planets because this is the backbone in making talismans for the purpose of producing images. You may know that this is their greatest concealed secret. These eight parts complete their incoming-and-outgoing movements once in every 360 years.

I explained to you that when they complete their outgoing movement, you can determine their incoming and outgoing. This knowledge is essential for producing the desired effects. The incoming-and-outgoing is a consequence of the constellations' movement from East to West or from West to East. No other phase is useful. When the incoming phase starts, this will be an indication of what events take place in the world. Similarly, if the ongoing phase starts, it will be an indication of other events caused by the incoming and outgoing phases. You may bear in mind that the incoming-and-outgoing phases are characteristics of the constellations' band, not of the straight path.

King Augustus became a king 200 years after King Alexander which means that the former rule ended 260 years after King Alexander's rule. As for his reference to the 310 year period between Augustus rule and Diocletianus, this was when King Augustus removed another King from power; that is 12 years before Christ. Accordingly, this adds up to 4,988 years of the history of the world. In order for the total number of years to agree with the total number of Alexander's years, you subtract these 12 years. Accordingly, the increase in Diocletianus' years will be 301 years in addition to the above-mentioned 128 years. Consequently, the increase in Diocletianus' years will be 429 years.



❧Chapter Five❧

I READ IN HERMES' WORKS something concerning this art of miracles, which I would like to cite. He divided this art into three types: the art of talismans, which has been mostly treated and dealt with by the Sabians and the Nabatean's slaves. Part of this field is the art of planets and offering them sacrifices, incense and drawings. The second type was the specialty of the Greeks who were the pioneers in the art of stars. This is an advanced and excellent art. The third type is the art of the qalaftirijat (potentials?), promoting inspirations, seriousness, and knowing spirits among which similar words are distributed. This art was the specialty of the Indians, the Sakasiks of Yemen, and the Copts of Egypt. Each of these sciences has its own philosophic origin, as well as introductions.

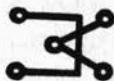
It is known about the Indians that they are advanced in the science of poisons which cannot be treated by medicine. By using certain words or making certain movements, they can kill or have the hearer change his mind. They developed a musical instrument called al-kankala with one string on one body. They can produce any tune and notes with this instrument. Additionally, they have strange secrets such as impregnating a woman without sexual relationships by directing certain movements at her. They also have a drink which prevents old age, gray hair, curved back and natural body degeneration. This

{Picatrix}

drink is especially made and used by them only. They have the most capable people in making magic and illusions; they perceive that there is a building behind the equator in the South and they are the ones referred to as djinn and demons. They are in the kind of world which cannot be seen by the naked eye; they intermarry and die by natural law and believe that their guides in the celestial sphere are ♃ and the Tail. According to their history, one of their leaders called Adam was the beginning of their march due to his uniqueness. Their leader in this art claims that every image in the world of being and corruption is developed by the fixed planets thereby creating several types of configurations in the sky. He also claims that there are images in the sky that are not available on earth. These images are used by magicians in ceremonies or talismans to draw certain arrangements which they term as rings such as this figure:



The lines between these rings are the beams of these planets to earth as well as between the fixed planets. This arrangement as shown in the following figure:



-denotes their own image and is known to people devoted to observation and ceremonies. This is what is being reported and arranged by practitioners of legerdemain and incantation and not what the fixed planets develop in the sky.

Hermes also claims that some of the images of planets are illusionary, not real and, as a group, they only indicate that degree. This marvelous insight could not have been attained by this man without reviewing the books of the Indians who deal with this science. Nonetheless, they use these images in accordance with the established planets' arrangements at certain times and known ascendant. They also use optimism, castigating, forewarning, and expressions to strengthen their confidence in questions, perceptions and retrieving buried valuables.

Additionally, they make use of halos, the halos of the ☉ and the ☽, rainbows, shooting stars, comets and blackness in the ☉ to identify the high effects. All of these support and strengthen the sought outcome. Moreover, they believe that there are beautiful and ugly images created by the fixed planets in the celestial sphere. Thus, if someone is born while the ascendant is a beautiful image and the ☉ and the ☽ are in beautiful images, this will be an indication that the born will be happy; however, if born while the ascendant is an ugly image, and the ☉ and the ☽ are in an ugly image, he will be unfortunate. Artful actions, questions and talismans have similar effects. Furthermore, they believe that the shares of stars are like the night mixed dreams that do not indicate anything because they are mixed, and therefore, they should be avoided, and others should be looked at. These are frequently considered in birth, requests and artful acts. Besides, they think that dreams are the result of mental strength and its connection with the celestial world. Accordingly, what you see there, are images of things on earth. This true vision and its science is close to the science of stars. Therefore, by relying on this closeness, they use the strength of ☽ as an indication of the status of the born if ☽ is strong. Nonetheless, dreams may be the result of a personal conjecture or confusion.

❖{Picatrix}❖

You may know that the truth of dreams is an objective representation of personal matters, neutralizing the five senses and employing reflection. The force of imagination composes what it perceives from tangible images and separates them from one another. It also has a third function and that is likeness; if the speaking mind, as perfect as it may be, helps the dreamer see something which will be seen as it is. But if the force of imagination is more perfect, the perception will be in meaning. For instance, if the perfect mind sees a dog or a lion about to attack him, it will come out as perceived. However, if the force of imagination was more perfect, it will be perceived as a lawman or a thief, and perception is by meaning. If the natural desire is strong, and the mind is preoccupied with it as well as with clothes and other daily activities, these concentrations and activities will be envisioned as involvement in sensual pleasures, swimming and similar actual daily activities. For example, if one is preoccupied with having sexual relations because of abundant stored energy, he will experience puberty acts. If full of fluid, he will see in his dream rivers; if he has a cold and apathetic temper, he will see nightmares; if he has a hot temper, he will see fires and furnaces, and so forth. Likewise, the essence of prediction is the intuitive knowledge of human nature by reflecting on what is being looked at for making a prediction, whether it is a statute that can be seen, or something that can be heard in the case of reflection. The force of imagination is sent to look into the sought knowledge. If his force of imagination is strong enough, he can visualize the knowledge like looking at a mirror, and then he can use what he saw and heard to reach some sort of knowledge. This is similar to the function of the force of imagination force when the senses are dormant. It acts upon the tangibles, which he can see when he is awake, and then adds them to what is being mentally perceived to develop a dream. If the tangibles and the perceived images are proportionate and the body and its conditions are in

harmony, the dreams will be true; otherwise, they will be confused dreams.

Be aware that fortune telling is derived from the fifth essence called revelation. It is one of the imagining forces of the mind which goes through the particulars until it becomes fully aware of them, and then it can advise him of these particulars either when he is asleep or awake. If the imagining force is ideal, the particulars will be available to him similar to the mirror, as we mentioned before, which reflects and reports these particulars as they are. However, this information pertains only to the particulars; it does not deal with mental perception. If he only becomes ideally aware of these perceptions, he becomes wise. But if he becomes ideally aware of both, he becomes a prophet, and this is limited to the persons who receive perfect revelation from the First Creator. In this case, what the Creator transmits through his revelation to the active mind, will be transmitted from the active mind to his acted upon mind. However, when this revelation is transmitted from the active mind to his imagining force, his acted-upon mind becomes wise, but if it is transmitted to his imagining faculty, he becomes a prophet. This person will be in the highest rank of mankind and the happiest. This is the source, as well as the end of every good. We seek virtues to be happy, and we get there by improving our manners, taking care of our households, and reforming and uniting the Ummah²⁸ by which it can attain happiness. The knowledge of beings, how, why and what these beings are, is the theoretical part of it. Beginning with tangibles we ascend from this point to theological levels according to the individual potential. This is the real happy and ideal person. Happiness is the righteousness which is sought for the sake of righteousness; it is not sought at any time for achieving other things because

²⁸The Islamic community, founded by Muhammad at Medina, comprising individuals bound to one another by religious ties on a tribal model. -OED

there is nothing beyond happiness that is more ideal. Abu Nasr al-Farabi²⁹ refers to this subject in his introduction on the results of actions by saying: "Trivial matters may lead to great accomplishments, and these are the actions by which happiness can be attained, such as benign actions and intentions which lead to good deeds. He who achieves that will enjoy an everlasting life, a pleasure unblemished by any sorrow, a knowledge clear of any misinformation and a wealth pure of any poverty. The Prophet, may Allah grant him salvation, says in this regard, "O Allah, there is no life as good as life in the hereafter. May Allah admit us in it and help us to follow the path which leads to it".

Going back to our topic, I would like to add that the Indians claim that a spirit may appear to the magician as a person which communicates with him and teaches him whatever it likes. It may endear him to kings and sultans or solve or complicate things for him. Spirits were portrayed by the ancient generations as pictures of different things on their temples, which they believed would fulfill any request or wish. They also claim that talismans are more influential than choices because they are made by the nature of the whole. It is analogous to a miracle because it uses natural characteristics, since natural characteristics can produce individual strange results. Some of the examples of these wonderful actions are protecting a person who wears a red ruby necklace from plagues and other diseases. By combining the particular and the whole, a talisman may act to repel mosquitoes, lice and flies. It does this by incorporating in it a celestial arrangement and physical materials which are made from it, for them in accordance with the principle that the being of a thing is its matter, which is a natural characteristic. Nonetheless, the purpose of mentioning the characteristic here is to let you know the true essence of

²⁹Alpharabius, a tenth century Islamic philosopher of Turkish origin. -*Legacy of Islam*.

talismans, and that whatever is made in this world to achieve a certain result is accomplished through a special purpose talisman. You will realize that afterwards.





❖Chapter Six❖

THE OBJECTIVE, MAY ALLAH BLESS YOU, of mentioning the characteristics is to let you know that anything that acts naturally, may increase or decrease its action. However, if this action was specialized for a certain function, it will be more complete and stronger, and its manifestation will be clearer and more obvious. This is similar to the case of scammonia³⁰ attraction to jaundice. The cause for that is that scammonia is hot and dry, which are similar to the characteristics of jaundice. You may also know that if the naturally acting medicine is specialized for a certain disease, its effect will be stronger. A talisman is more fascinating; that can be manifested by the various types of contribution of planets, on one hand, and accepting these contributions, on the other. Contributing is more complete, may Allah bless you. When you make a talisman, you should deliberately start with a symbol and an image of acceptance, so that contribution from planets can be given with full consent. By doing this, a talisman will produce the sought objective with a lasting effect and an expanding spirit. The purpose of this example is to clarify the

³⁰ A gum-resin obtained from the tuberous roots of *convolvulus scammonia* used in medicine as a strong purgative; also, the dried tuberous root from which the drug is prepared. The plant *Convolvulus Scammonia*, native in Syria and Asia Minor, having a fleshy root which furnishes the scammony of commerce. - *OED*

⌘{Picatrix}⌘

contribution of planets in achieving the sought objective and the picture of acceptance of this contribution. Many people, who make talismans all the time, do not know that.

Accordingly, if you want to make something out of animals, compose a product out of plants or fabricate something out of rocks. Collect parts of these things first, and then pound them, crush them, mix them or use any other method until you finish. Nature and planets will continue to manage and complete this process until the above things produce the final planned results, such as making dyes, reproduction of animals, as well as bees', snakes', and scorpions' functions, etc. The same thing can be said about natures and characters as well as about producing medicine. This is also similar to developing sperm in the womb until they reach the stage where nature and planets start performing their function gradually to produce the planned outcome. Another example is the production of rocks from water and metal. Initially they are in a liquid form like semen and then winds beat it until it becomes foam. Subsequently, metal and other surrounding substances keep whipping it until it reaches its final solid form. The same is true for plants and their production. Parallel to that is the first stage of mold formation; it initially goes back to a similar moist substance, which is the essence of being, and to other similar accepted models and images, and when it gets to that state, it begins forming the model. This is achieved by the resumed acceptance, not by the initial acceptance. This acceptance is accomplished by dew and moisture which it acquires at this stage. All other things that are produced by profession must coincide with these models of formation and being. Without a being, the sought image will never be accepted because, in order to make a thing by means of generating and composing, first you must prepare the components which make up that thing so they are ready to accept a different form. For example starch is made from food,

while the ingredients that make up vermicelli³¹ and sweets are made from starch. By the same token, sauce, cheese and butter are made from milk, and yarn from cotton and so forth. The reason for this is whenever a substance with a certain image accepts another image, the first substance will vanish and the new image acquires a new acceptance by which it accepts a second image. Accordingly, if the new image is accepted, it becomes ordinary for the remainder of other images. This is also true for the fluid substance in this world. As for the higher world, it is either an actual substance and an eternal image or a unique image that does not have substance.

Whereas our objective from the above examples has been clarified, I would like you to know that talismans are similar. The objective of a talisman-maker is to let one matter be willing to accept an image, such as the apparent effect of bay seeds against snakes' venom, saffron against anoles³², sour and bitter substances against hornets, and hornets' attraction to roses and licorice roots. Another example is the increase of semen with an increase in the acidity of the flowing fluid. The body of a talisman is composed of more than one ingredient and when these ingredients are combined, they accept the sought result of the new compound.

This is similar to medicines which physicians prescribe in the treatment of illness and pain. If these medicines can be taken or used individually, then you should do that. That is what experienced physicians do. Jahja Ibn Masawaih advises, in this regard, that as long as you can treat a patient with a single-ingredient medicine, do not use a compound medicine. However, if you need to use a compound medicine, which has different ingredients, let the sought effect of this compound be

³¹ A kind of pasta made in the form of long, slender, hard threads, and used as an article of diet.- *OED*

³² A genus of lizards of the Iguana family.-*OED*

similar to the total effects of each ingredient. The same thing can be said about baked goods, theriaca³³, meals of individual pieces such as fruits and compounds such as sweets.

You may also know that an individual planet may have different functions like fire. Fire can be used to heat honey. If it is used adequately, it gives honey a delicious taste; however, if the heat increases, honey will boil over and burn, and it becomes distasteful and bitter. Similar to this is the function of planets depending on whether they are in a bright or in a dark degree.

Planets have two types of functions: subjective motion and accidental heat which follows their motion. Heat is the essence of motion and motion is the essence of the function of planets. This statement particularly applies to the sensory faculties. What applies to the mental faculty is that motion is the ethereal essence of fixed planets. This essence comes to fixed planets through longing for virtue and the general good. Thus, by necessity, heat follows motion and motion follows the first perfection which cannot be surpassed by any other perfection at all. Analogous to the above are the collective orbits of the celestial bodies, their individual orbits and the total heat emanating from them. The effects of the celestial body orbits influence the effects of planets, not the other way around. The function of planets is stagnant and motionless; however, planets produce magnificent effects and wonderful contributions which do not exist in celestial orbits at all. Ether is the first true acting nature, and the contribution of planets is but its dye and garment like dyes and garments we use although the former are prettier and better. The celestial orbital degrees are not real at all; this term is being used for convenience and calculation purposes, because there are no parts of the celestial orbits which are active and others which are acted upon. In motion and

³³An antidote to poison, esp. to the bite of a venomous serpent.-*OED*

nature, all are one; there is no difference at all between the part and the whole.

Angles are not void of fixed planets or their fixed arrangements because the fixed planet orbits are full of fixed planets. What is meant by an angle being void of fixed planets is that besides the fixed planets that we are able to observe, there are other distant planets whose detection is absolutely beyond our resources. Accordingly, it has been envisaged that a planet in a fixed position does not do anything since it is not in its angle, elevation, apogee, nadir, return or straight motion. However, it will be on its way to every one of these situations, but it will not have an arrangement similar to those of either different or similar planets. Despite the fact that these positions are active, they appear to be inactive since they are acquired by fixed planets which do not settle in the sky, and accordingly, they appear to be inactive. This position is abstract and ambiguous. Think about it. Although planets are active by nature, they have two functions, general and specific. The general function is the action which has no direction and the specific function is the action which has a direction. For example, food in the stomach is absorbed by the liver and transformed into a substance similar to blood which flows in the veins. But when the liver transfers blood to various organs, it transforms into blood what seems to be blood and into bones and limbs what seems to be bones and limbs.

This situation is analogous to the composed arrangements of the planets' orbits. There are reasons for the virtuous action of planets; if a planet is in its summit or in what is called its apogee, it joins and becomes associated with the planet above it and performs its action, and consequently, it does elegant things. However, if it is in its lowest point (nadir), it does the function of the planet underneath it. In the same manner, the orbits of fixed planets accomplish the same function of the ethereal orbit. The \mathcal{D} 's orbit does the function of at least two of

the four fundamental elements of nature, especially fire and air due to their kindness. Likewise, ♃ always does the function of fixed planets when it is with them and at its farthest point, but it does the function of ♃ if it is at its nearest, lowest point. This is similar to the relationship between every individual planet and what is above or under it. This is an important element in the science of talismans which has been concealed by the philosophers of this profession. Had we kept it hidden from the seekers of this approach, we would have acted niggardly and avariciously.

You ought to know that the slower the planets are, the stronger their effect and the more elegant they will be. The faster they are, the weaker their effects will be. Moreover, the effect of planets at medium speed are medium. This is not an absolute relationship; it is relative because this situation may be reversed; the slower may become less effective and the slower may become faster and consequently become more effective. These relationships exist between the ethereal orbit and the movement of beings on earth. As for the relationship of the ethereal orbit to beings on earth, the heavier the being is the stronger the effect will be and the lighter, the weaker. The relationship of beings on earth to orbits of fixed planets is similar; the lighter, the more effective and the heavier, the less effective.

However, there was a substantial disagreement on this subject. Some of the ancient philosophers believed that the relationships were the opposite; they thought that the ethereal orbit and the orbit of planets are directly related. The orbit of a slow-moving planet is necessarily very similar to the ethereal orbit in stillness and heaviness. Simple beings are similar in these basic qualities; the slow is similar to the slow and the fast is similar to the fast. Many difficult symbols and Treatises were written on this subject.

Let me mention to you one of the secrets of the ancient professionals about making talismans. You should know that when the ☽ is with ♃, the effect of ♃ will prevail because ♃'s influence is much greater than the ☽'s. This situation applies to every other planet when it is with ♃ since ♃'s effect is greater than all the effects of other fixed planets. This is either because of its height, its closeness to the ethereal orbit and to the orbit of fixed planets or because of its lethargic motion and its striking similarity to the ethereal orbit. Nonetheless, if the ☉, ♀ or ♁ are associated with the actions of ♃, they affect in a remarkable manner these actions and improve them slightly. The same situation emerges if fixed planets are added to ♃. These arrangements and relationships apply to the ☽ without any deviation whatsoever; its effects influence fire and air, and with this influence, fire and air affect water and earth, and, subsequently, the effect of the above four have bearing on the second generated being.

It is possible that whenever two planets join, they develop three different situations: a plus, a minus and a median. The ☽'s effect will be governed by ♃'s power when the ☽ joins ♃ and as long as the latter is in its zenith, noble or apogee. The same situation prevails only if the ☽ and ♃ join in one path at these positions. This condition will also take place when ♃ and other planets join in these positions. However, the effect of the ☽ may be a lot stronger than ♃'s if the ☽ was in the above graceful positions and ♃ was in the opposite positions. If the ☽ and ♃ are together in positions opposite to the above graceful positions, the ☽'s effect will be subordinate to ♃'s as in the first situation. If ♃ is in its graceful positions and the ☽ in its own normal positions, the effect of the ☽ will be very weak. When ♃ is in a straight and return path as well as in other perfectly straight paths, both effects will be even, especially if it happens that the ☽ is in its summit. This is because this high and straight position of the ☽ is not equal to the descending position of ♃. However,

the situation with ♃ and ♀ is different from that with ♃ and the ☽ although they may be similar to a great extent. Thus, if ♃ is high and so is ♀, ♀'s effect will be stronger. Nonetheless, if ♀ is high and ♃ is in its first path and in a graceful and straight position, then the dominance of ♀ is not certain. However, if the arrangement is different, ♃ will dominate and ♀'s effect will completely diminish. The same situation applies to ♃ and ☿. When they are together, ☿'s effect will be stronger except if any of the above conditions take place. As for ♁ and ♃, each one has its own arrangement and similarity to other planets. However, the ☽ is different because it does not have either the arrangement or the similarity to the high planets. This is the basis to be relied on in dealing with these accidental occasions and the need for it is very essential in the science of talismans.

You should also know that the action of planets is a function of their being and since their being is simple, it is immune to corruption. Corruption only occurs in compounds made of different components. The action of the orbits of the whole eastern sphere is the absolute general action because it moves all orbits and planets. The reason for this is that the sphere orbits are the cause of the planet orbits and motion. In fact, it is absolutely still because it is the moving force of all orbits and planets. It has been said that it moves the whole, but it, itself, is not moving because that is impossible. Although the fixed-planet orbits are common, they are relative to the movement of the orbit of the whole and this is the case with the rest of the orbits. It should be understood that the motion of each sphere is common to all orbits and planets in it as well as to their own motion. Another cause for the action of the planets is their orbits, since planets by themselves do not move; they only move by accident. Accordingly, planet orbits have two actions: by being and by accidental heat, because, as we said before, heat follows the movement of planets only if it develops immediately after the movement. As we mentioned above, the entire effect

and contribution sought from talismans is moving whatever is movable and transforming it from force into action. This is because an image reflects a similar resemblance of anything and matter is susceptible to accept everything. Every matter has an image of a particular compound and for every compound there is an image of the matter composed of that particular compound. For example, a small fire grows bigger because it brings out the primordial substance of fire by force until it develops it via its own being, and thus, it grows bigger by (natural) action.

Additionally, you ought to know that the opposite does not ruin what is being developed by action; however, it can do that to what is being developed by force. What is being developed according to natural laws will be sound and what is being developed by an unnatural action will not be sound. Accordingly, what is heated by action can move what is heated by force because heating takes place by principle and the cause for this heat makes it hotter. As a being heated by action can move the heated being by force, the heated being by force moves, by nature, the heated being by action. The principle of acting by being is the same as being acted upon by its own being.





❧Chapter Seven❧

WHAT WE HAVE EXPLAINED applies to the image of the contribution and acceptance of the effect of talismans and their actions as well as to the images of similar and different beings. Similitude and difference are of important significance in making talismans. There is a similar functional relationship between the action of planets relative to the action of stone from which the effect of a talisman is derived, on the one hand, and the time and place of making the talisman, on the other. Therefore, relativity is one of the important fundamentals in making talismans.

Quantity is also similar because quantity, as stated in related instructions, is divided into two basic divisions: the connected and the separate. The connected is divided into five subdivisions: the line, the plane, the body, the time, and the place. The separate part is divided into two subdivisions: the statement and the number. The knowledge of these parts are essential in making talismans. As for the line, it is the azimuth that exists between the planets and the talisman and the azimuth between the talisman and the planned expected effect from the talisman. Both are similar and congruent. These two azimuth subdivisions of the line are what have been stated in the instructions about the straight line. They define the straight line as the line that faces all of the points placed on one another.

✽{Picatrix}✽

This is the most qualified statement about the talisman, the straight line is the object upon which the carried thing makes one pass beginning from the initial point until it reaches the end point, which is tangential to what the thing ends up to. In this regard, we say so-and-so is facing so-and-so and in his view. Similar descriptions can be made as long as there is no obstruction of what takes place on the straight line. Another example of this is the beams of planets shining on a body placed at the point on which the beams are shining. Be aware and cognizant of this. Another reason for considering this as the most qualified statement in making a talisman is that for the contribution of planets to produce the required action of a talisman, the same action of that stone or thing must be at a spotlight suitable for producing a similar effect. It is a must that the line between the planet and the talisman must be straight in order for the contribution to be complete. If it is not, the contribution will not be complete.

The plane is essentially the form of contribution since it is the diffusion of the effect of a talisman in that place. If the effect spreads, then it is by necessity a plane. For the same reason, air is transformed by this action as it is transformed by heat and so are cold temperature, smell, light, colors and so forth. Similarly, the thing upon which the line passes from the planets to the talisman and from the talisman to the place passes is a plane. These secrets and the causes for these phenomena were not disclosed.

Time is associated with the motion of a body which explains the essence of the talisman itself. Regarding the function of talismans, time is divided into several parts. One of these is the time of observing planets as to when their contribution is complete and when it is not. This is a function of the inclination of planets. Another part is the duration of time needed to observe the degree which, in reality, is more effective than planets. One of these is the time of observing planets when there

is a need to locate a planet which is linked to another planet either in one degree, facing each other, in a triangular or in a quadruple³⁴ configuration. Other similar times are needed to identify the location of planets at which they render their actions, whether complete or not, such as integrity, decline and honor or give contributions such as su`ud and nuhus in dark or bright degrees, in producing effects, such as breaking off, and the like of what has been written in this regard. This is the great secret of the essence of talismans. Similar to this relationship is the relationship between the brought in and the brought out as well between similitude and contrariety. Other examples are observing the time of the end of the contribution and the time for making a talisman, as well as other time-related situations.

This art treats place as an aspect of quantity. It is the place of observing and facilitating it so that it can be observed at the required time. Some of these is the place of the talisman, the location of setting it up relative to air and earth, exposing it, hiding it and so forth.

One of these is the place in which a talisman is made. Another is the place in which the substance of a talisman is derived. This is needed for the action of talismans whose effect and contribution are disbelieved when heard because they are miraculous. Some of these are the action of talismans and their effect in things that are not animal, such as the effect of removing sand, moving rocks, preventing plagues, rain and clouds, changing the direction of wind and so on. There is no need at this juncture to give more examples of these actions since this part of the art must not be used at all.

Statements and numbers, as an aspect of the separate quantity, are needed in literature, signs, prediction and in pursuing tracks and so forth. Numbers are especially needed in these actions because they pertain to time, and because time

³⁴trine and square.

specifies the number of the rotation of the planet in its orbit. When we say from this time to that, we only indicate a number, and when it gets to that (number), the rotation ends. Thus, if we say that an event takes place from a certain hour through a period of forty-two days, we are only giving a number.

You may also know that a signpost is a part of this type of art because it determines the shape of the talisman. It is also a part of this art, which is believed to affect most of the functions of talismans as well as their images in the place where they are placed. Moreover, this situation is an integral part of the signpost. How similar this relationship is to these phenomena!

Quality is the real cause of talismans because the location of the talisman action, which is similar to the location of the quality action, may possess a complete force, and by this force, it is capable of diffusing its action. This is, in fact, connecting higher bodies with lower bodies. In other words, this location must be similar to the location of contributing planets and must accept their effects in order for the sought results to be produced.

As we have mentioned repeatedly, certain planets are characterized by certain functions. Some planets are specialized in cities, animals, plants, rocks and so on. Thus, if a rock in a certain location accepts the action of a planet, or if it is similar to other things that accept the action of that planet, then its nature, that is its quality, will be similar to the accepted action of the planet in question. The same situation applies to the rock because the nature of the rock from which a talisman is made needs to be strengthened. When the body of the rock develops the predominant characteristic, its effect will spread and prevail. Those who deal with this branch of knowledge cannot find any other approach than adding acquired qualities to the rock, which are similar to it, until they become the prevailing quality of the rock. The same thing is done with pastes such as theriaca whose dominant strength is acquired through the

individual strengths of many of the component medicines. These medicines interact with one another to produce wonderful effects in several important fields such as medicine, art and other natural disciplines and talismans, as well as in curing infectious disease and in the interacting of rocks with one another. My advice regarding the second issue is: in every action seek similitude and avoid contrariness. I have summarized what I have mentioned above in this sentence hoping that you will understand it.





❧Chapter Eight❧

THE IDEA OF COMBINING different ranks of natural bodies was developed by ancient philosophers through this approach. They learned the strength of ranks of medicine, food and others, and then combined them together until they discovered the benefits of medicines and their various effects. It is necessary to mention here an important fact; the ancient philosophers disagreed about what the simple bodies are and how many they are. Some researchers say that the basic and primordial natural elements are heat, coldness, moisture and dryness. They agreed, however, that they are qualities and basic simple elements. Then they called them compounds as we say hot, cold, moist and dry. When we say hot, we mean that a matter has acquired heat and the same can be said about the other elements. This is different from saying heat, coldness, etc. After this combination, there is another combination as in saying hot and dry, hot and moist, cold and dry, and cold and moist. This combination is secondary because it is not one; heat is neither dryness nor moisture and the same applies to coldness with relation to other elements. There is a third combination as in saying fire, air, water and earth. This combination is in addition to the first basic elements and the second and third combinations. Following that is a fourth combination which pertains to

persons. This is also divided into various divisions. As for climate, the seasons are four: spring, autumn, winter and summer. As for people and animals, there are the gall, the blood, the bile and the phlegm. Be aware that the basic elements of mankind are much more kinder than the basic elements of animals because the latter are much more dense. The basic elements of plants are fats, dyes, seeds and roots. Similar to that are the elements of rocks. The relationship between the characteristics of the elements of mankind and animals are similar to the relationship between plants and rocks. The kindness of mankind elements is similar to those of plants, and the characteristics of the elements of rocks are comparable to those of animals. Following these combinations are the pre-composed things, which are called the combination of the seven-degree compounds. This is the final stage of combining, such as medicines, buildings and other similar things - the simple elements of which have been attributed to them. The combined elements are seven parts and the sub-parts of these are 28. The following table depicts the summary of what we have explained in detail:

Simple basic elements	heat	coldness	moisture	dryness
1st compound elements	hot	cold	moist	dry
2nd compound elements	hot & dry	cold & moist	hot & humid	cold & dry
3rd compound elements	fire	water	air	earth
4th compound elements	summer	winter	spring	autumn
5th compound elements	gall	phlegm	blood	bile
6th compound elements	dyes	seeds	fats	roots

Heat, coldness, humidity and dryness come, by sensory detection and analogy, before fire, air, water and earth in many aspects; fire is described as hot and dry because of its association with heat. Fire is neither described as heat nor as a

compound because a compound is either composed of its fundamental elements by which it is described or a constant compound. Accordingly, heat is before fire, humidity before air, coldness before water and dryness before earth. This is only an analytic approach. The same situation applies to the liver, the spleen, the gall bladder, the heart, the lungs, the head, the legs, the hands, as well as the rest of the organs of the human body. As mentioned above, heat is the product of the constant motion of the celestial bodies in their orbits. However, coldness is the product of the center, the Earth, which is called the center of all orbits. Thus, it possesses the good for the entire world. Coldness is contrary to heat in all aspects, including characteristics, motion and stillness. Heat is the qualitative combining of similar things and dispersing opposite things. On the contrary, coldness combines opposite things and disperses similar things. This is how difference and contradiction become the equal inherent qualities of opposite things. Otherwise, the part will be disrupted.

Thus, in order for you to reach your goal, you need to research these arts and study them. I did not intend to confuse you; on the contrary, I am giving you interesting excerpts from various arts to let you have a clear mind and obtain what the ancient wise obtained and reach their level of prestige.





❧Chapter Nine❧

THERE IS A CONSENSUS REGARDING THE IMAGES of the fixed planet groupings and their substantiated effects. Some of these are:



A talisman for repelling a mouse.

Draw this symbol on a plate of red tin plate at the rise of the first phase of $\delta\iota$. This symbol comprises the planets in the $\delta\iota$ constellation. Place the plate in the location of the mouse, and consequently, it will run away from its location. This symbol is:



A talisman for repelling mosquitoes.

Draw this symbol on a Sulphur stone at the rise of the second phase of $\gamma\iota$. Mosquitoes will not get near where you place the stone. This is the symbol of the group of planets in the

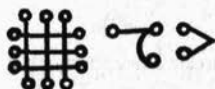
✿{Picatrix}✿

♋ constellation that are capable of repelling mosquitoes. This symbol is:



A talisman for repelling flies.

Draw this symbol on a tin plate at the rise of the third phase of ♍. Place it in the location to be off limits for flies. This symbol is:



A peculiar talisman.

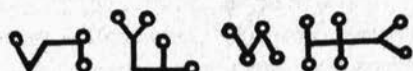
If you want to have a person whom you love to come to you in a hurry, draw the following symbol on a new piece of cloth on the day of ♀ and in its hour, and while the ascendant is the second phase of ♋ with ♀ in it. Burn the piece of cloth from one end and mention the name of the person in question. As a result, he will come quickly to the place of the talisman. This symbol emerges when ♀ is at its peak strength and in this phase. This symbol is:





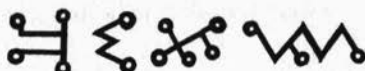
A talisman for enmity.

If you plan to promote enmity and separation between two persons, you draw this picture on a black tin plate with a black tusk of a dog on the day of ٣ and in its hour, and while the ascendant is in the third phase of ٢ and with ٣ in it. Place this plate in the location of one of them or in their meeting location, and, as a result, they will separate on the worst possible terms. This symbol appears when ٣ is at its peak strength in this phase. This symbol is:



A talisman for vacating a location and preventing its development.

Draw the following symbol with a tusk of a pig on a tin plate on the day of ٣ and in its hour, and while the ascendant is the second phase of ٢ with ٣ in it. Place this plate in the desired location, and, as a result, this location will be afflicted with ٣'s catastrophic influence and will never be developed as long as this symbol is in it. This symbol is:



❖{Picatrix}❖

I have not seen any more symbols in the Persian works regarding this art. In the following chapter, I will explain the solid elements of which planets are composed, as well as their symbols and wonderful effects.





❧{Chapter Ten}❧

ROCKS AND STONES OF PLANETS: ♃: consists of the following rocks: iron, diamond, antimony, pure-black onyx, jet, turquoise, magnet, magnesium, gold, ruby, golden *marqashitha* and *shadhanj*.

♄: lead, diamond, sapphire, ruby, gold, crystal and various polished shiny stones.

♅: red brass, gray stone, various types of Sulphur, *marqashina*, blood stone, magnet, glass, carbuncle and onyx. All rocks of ♅ are dark red.

♆: gold, arsenic, sand-color rocks, diamond, Pharaoh's glass, nacre, polished shiny rocks, *shadhanj*, emery and ruby.

♇: red brass, lapis azure, pearl, nacre, *dahnaj*, corals, sand-colored rocks, glass, and pearl.

♈: *idramus*, emery, emerald, mercury, chrysolite, tin, glass and marble.

♉: silver, silver-colored *marqashina*, small pearls, marble, lapis azure, onyx and sand-colored rocks.

The symbols of planets as designated by ancient philosophers are as follows:

SATURN



JUPITER



MARS



SUN



VENUS



MERCURY



MOON



I took the above symbols of planets from *The Benefits of the Rocks of Mercury*, which is also known as *al-Katib*, from a book written by Apollonius and from *The Interpretation of Spiritual Talismans*, translated by Picatrix.

THE SUN

In the book written by Apollonius, the ☉ is symbolized by a woman standing in a carriage pulled by four horses. She holds a mirror in her right hand and a club in her left hand held close to her chest. Her head is shining. In *The Benefits of the Rocks of Mercury*, the ☉ is symbolized by a standing man stretching his hand as if he wants to shake the hand of a person next to him. He holds a shield in his left hand. Also there is a picture of a dragon under his feet. In *The Interpretation of Spiritual Talismans*,

by Quraytun, translated by Picatrix, the ☉ is symbolized by a king sitting on a chair with a crown on his head, a picture of a crow between his hands and a dragon under his feet. Others portray the ☉ in the celestial orbits as a crowned man standing on a carriage pulled by four horses. He holds a mirror in his right hand and a shield in his left hand. His clothes are all yellow.

Every one of these pictures has certain effects and actions in talismans. Afterwards, we will explain them adequately for you.

VENUS

Apollonius symbolizes ♀ by a woman standing with an apple in her right hand and holding a comb that looks like a board with various pictures on it, in her left hand. In *The Benefits of the Rocks of Mercury*, ♀ is symbolized by a human body with the head of a bird and legs of an eagle. It was portrayed by others³⁵ as a naked woman followed by a child with a necklace around his neck. ♂ is in front of her. Others delineate it as a woman with long hair riding on a stag, holding an apple in her right hand and a bouquet in her left hand. Her dress is pure white.

MERCURY, ALSO KNOWN AS AL-KATIB

Apollonius depicts ☿ as a young man with a beard holding a rod in his right hand and a cat in his abdomen. *Interpretation of Spiritual Talismans* delineates it as a man with a rooster on his head. He sits on a chair, has legs of an eagle, in his left hand a torch, and under his legs are some pictures which I will mention later. In *The Benefits of the Rocks of Mercury*, it is symbolized as a standing man with two stretched wings on his right sides. At his left side is a small rooster, in his right hand a rod, in his left hand a round clay pot, and in his middle is a picture similar to

³⁵The German edition of *Picatrix* cites these 'others' as Ptolemy.

the crown of a rooster. Also, two of these pictures are on the top of his feet. Others portray it in its orbit as a crowned man riding on a peacock, holds a rod in his right hand and a plate in his left hand. His clothes are colorful.

THE MOON

The ☾ is symbolized in *The Benefits of the Rocks of Mercury* as a beautiful woman with a dragon belt around her waist, two snakes on her head, has two horns in the form of snakes, has snake bracelets around her wrists and two dragons each with seven heads, on her head. Apollonius, the philosopher, portrays the ☾ as a woman standing on two oxen, the head of one of them is facing the tail of the other. In *The Interpretation of Spiritual Talismans*, the ☾ is depicted as a man with a head of a bird leaning on a cane and holding a tree between his hands. Others symbolize the ☾ as a crowned man standing on a carriage pulled by four oxen, holding a scepter in his right hand and a mirror in his left hand. His clothes are white and green.

SATURN

The Interpretation of Spiritual Talismans explains that ♄ has the image of a man whose face is a face of a crow and his legs are similar to the legs of a camel. He is sitting on a chair holding a cane in his right hand and a lance in his left hand. Apollonius says in his book that ♄ is a man standing on a mimbar. *The Benefits of the Rocks of Mercury* states that it has the image of a standing man, holding a whale in his hands over his head and standing on a statue of a lizard. Others mention that ♄ is depicted in its orbit as a man standing on a snake, holding a sickle in his right hand and a cane in his left hand. The color of his attire is gray and black.

JUPITER

Apollonius states that ♃ has the image of a man wearing a rope wrapped around him. He is sitting on an eagle, putting his legs on its shoulders and holding the rest of the rope in his right hand. In *The Interpretation of Spiritual Talismans*, ♃ is portrayed as a man with the face of a lion, the legs of a bird and a dragon with faces under his feet. He is holding an arrow in his right hand stabbing the head of the dragon. In *The Benefits of Rocks*, it is delineated as a man wearing a garment, riding on a dragon and holding either a rod or a spear in his hand. Others symbolize ♃, in its orbit, as a man riding on an eagle. He holds a scroll in his right hand and a nut in his left hand. His apparel is pure yellow.

MARS

Apollonius states that it has an image of a man wearing a helmet and a shield, and fastening a sword to his belt. In *The Interpretation of Spiritual Talismans*, it is symbolized as a crowned man holding a sword with carved figures on it. *The Benefits of the Rocks of Mercury* states that it has the image of a standing naked man and a statue of a virgin woman representing ♀ standing at his right-hand side with her hair braided behind her. ♂ is putting his right hand around her neck and his left hand on her chest and at the same time looking at her face. He claims in his book that this image has many effects. Others state that ♂ has the image of a man riding on a lion with a sword in his right hand and a human head in his left hand. His attire is made of iron and *ifrind*.

These are the images that have been presented by the ancient philosophers. For every one of these images, there are special actions and effects. I will cite in the following treatises some of the texts of what they wrote in this field.

Images on Stones

The images of the ⌘ carved on a pure red segment of onyx portray the ⌘ as a king sitting on a chair with a crown on his head, holding the figure of a crow in his hands and under his feet are the following letters:

o l o

The holder of this segment will triumph over all kings. This was presented in *The Interpretation of Spiritual Talismans* by Picatrix. He claims that the ⌘ will be at its highest rank.

Some of these figures are presented in Aristotle's advice to Alexander. He says that whoever carves an image of a lion, with this figure:



on a segment of onyx, while the ascendant is ⌘ and the ⌘, cleared of all nuhus, is in it, will never be defeated. Moreover, he will fulfill all his wishes and will never have frightening dreams. Additionally, if you carve a picture of a woman sitting on a carriage pulled by four horses with a mirror in her right hand, a whip in her left hand, seven candles on her head and a pool inside the onyx stone, if you carve these images when the ⌘ is at its highest rank, you will gain the respect and fear of everyone you come across or meet.

Moreover, when you carve on a *shathina* stone this figure of the ⌘:

س ل س ل ج ل ل ك و ه

Mount the stone on a golden ring and no beetles will ever appear in the location of the ring and will never be seen by the person wearing it.

VENUS

On a stone of onyx, carve an image of a woman holding in her right hand an apple and a comb that looks like a board in her left hand. Draw the following numbers:

٨٥١٥٨٥

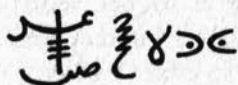
The image consists of a human body, the face of a bird and the legs of an eagle. The holder of this stone will make all people love him. Carve this image in the hour of ♀ and at its peak prestige. Additionally, carve on a stone of malachite a picture of a woman holding an apple in her right hand and a comb in her left hand. This is to be done in the second phase of Ω. The holder of this stone will be happy and in good mood as long as he holds onto it.

Another action of ♀ in its hour is to carve a picture of naked maid in a stone of lapis azure near the picture of a man wearing a chain necklace around his neck. A young child is behind her holding a sword. The holder of this stone will be attracted and loved by women.

Moreover, if you carve on a stone of lapis azure, in the hour and at the peak prestige of ♀, a picture of a standing woman holding an apple in her hand and inside the stone a female sheep, you will have a successful and growing herd.

In Quraytun's book on talismans, he states that when you carve on a stone of quartz a picture of a snake with a scorpion on its back in the early morning of Monday and in the hour and honor of ♀, you will not be bitten by a snake and you will be cured from its bite if it is placed in moisture and swallowed.

Furthermore, when the following symbols:



are carved on a stone of quartz in the hour of ♀, the holder of this stone will be loved by children, close to their hearts and cannot tolerate staying away from him once they become associated with him.

He who carves on a stone of quartz an image of a standing woman with her hair braided in two braids behind her back and with two children with wings in her lab in the hour and honor of ♀, his trips, whether distant or close, will be facilitated and will proceed without any trouble as long as he holds onto it.

On a stone of crystal, carve a picture of three persons holding a meeting. The holder of this stone will experience more success in his trade than what he expects.

A picture of a mouse between two cats is carved in the hour of ♀ and, in its ascendant, is carved on a piece of coral. In this picture ♀ functions to repel mice from the place of the coral. Also, when a picture of an upside down fly is carved on a

granite stone in the hour of ♀'s ascendant, the holder of the stone will be off limits to flies.

Carve the picture of a leech on a stone of *dahnaj* and a picture of two leeches with the head of one facing the tail of the other. This picture will remove leeches from the place of the stone. This picture is to be drawn and carved when ♀ is in its hour and ascendant. Be aware of that.

Additionally, a love talisman is made by carving a picture of a well-preserved woman with a standing semi-idol in front of her on a white stone. This is to be done in the hour when ♀ is ascendant.

Moreover, carve a picture of a woman with a wrapped rope in her hand. Her body is striped with fuzz-like stripes. She holds in the other hand a fruit that looks like an apple with which she stamps wax to cure children from their disease and all other ailments. This is to be done in the hour when ♀ is ascendant.

Furthermore, carve a picture of the head of a zebra with the head of a fly on it on a granite stone. The head should be a little oversized. This ought be done in the hour and ♀ is ascendant. The stone is used to stamp wax for increased production. This has been successfully experimented in labyrinths.

MERCURY

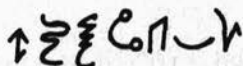
The Interpretation of Spiritual Talismans states that for releasing prisoners and the like, carve on a stone of crystallite the picture of a man sitting on a chair with a rooster on his head. His legs are those of an eagle, a torch in his hand and the following symbols are under his feet:



﴿Ghayat Al-Hakim﴾

This is to be done in the hour and honor of ♃.

Also, carve on a stone of emerald the following symbols:



-in its hour and ascendant. The holder of this stone will have full command of authors, accountants and laborers.

On a stone known as *mantis*, carve the image of a man sitting on a distaffed chair with a lead in his right hand writing on a scroll in his left hand. This is to be done in the hour of ♃ and in its honor. If the holder of this stone is a writer and hopes to achieve a favor from a ruler, he will be employed by that ruler, entrusted with his affairs and favored in every aspect.

It is stated in the book *The Interpretation Spiritual of Talismans*, that if you carve a picture of a frog on an emerald stone in the hour when ♃ is ascendant and hold onto it, no one can harm you or talk badly about you. On the contrary, your actions will always be commended.

Additionally, when the picture of a mouse or a jerboa is carved on an emerald stone of emerald in the hour when ♃ is ascendant, no one will steal anything from the person who will make profits in his trade.

It is stated in the same book that the person who carves on an emerald stone a picture of a lion and the head of a lion and writes underneath it a thousand and above it the letter "d" in the hour when ♃ is ascendant, will be loved by all people and saved from the atrocities of kings.

Other sources state that when a picture of a scorpion is carved on a crystallite stone in the when it is ascendant and is worn by a pregnant woman, her child will be saved from all diseases.

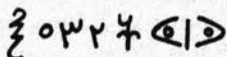
✽{Picatrix}✽

Also, if the figure of a hand holding a scale is carved on a glass stone in the hour when it is ascendant, this stone will cure all types of fever. It has been tested and proven to be effective.

THE SUN

An image of a scorpion is carved on a stone of bezoar when the ☽ is in ♍ and in its hour, and while ♍ is in one of the poles of the ascendant. Mount the stone on a golden ring and stamp it on a chewed glue of kundur while the ☽ is in ♍. If a person is bitten by a scorpion, he will be immediately cured when he drinks a dose of kundur. This has been tested as we mentioned before.

Besides, if the following symbols:

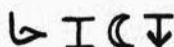


-are carved on a stone of lapis azure in the hour when the ☽ is ascendant and the stone is subsequently submerged in a type of beverage which is consumed by two persons, they will become friends although they may have been adversary.

Picatrix states in his book, *The Interpretation of Spiritual Talismans*, that if you carve the picture of the head of a bird leaning on a cane with a picture of a daisy tree between its hands on a *maha* (pearl?) stone in the hour when the ☽ is ascendant and in its honor, you will not get weary during your trip no matter how long the distance may be as long as you wear it.

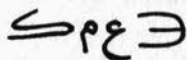
Carve on a crystal stone the picture of a woman with an upright strand in her hair, two oxen under her, one of her legs on the head of one ox and the second leg on the head of the other. Also carve inside the stone the picture of a standing

woman with a crown on her head, a club in her right hand as well as the following symbols:

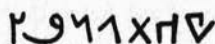


Stamp this stone in wax and place it in a place familiar to pigeons and as a result they will multiply in great numbers. Carving is done when it is ascendant and the hour as mentioned above.

Moreover, carve on a stone of malachite the picture of a fly in the hour of the D when it is 21° from Ω , z is 2° from r and when h is in the first $^\circ$ from z . Also carve the following symbols on the body of the fly:



-and around it:



Mount the stone on a ring in the hour when the D is ascendant. Place under the stone a piece of the skin of a snake. No flies whatsoever will enter the location or house where this stone is placed.

✠{Picatrix}✠

Additionally, when the picture of a lion with a human face and this symbol:



on its head is carved on a stone of lapis azure in its hour while ascendant, the stone will prove to be helpful for children in whatever circumstance they may be.

Furthermore, if you carve this symbol:



on a stone of bezoar in its hour and in the first phase of ♁, it will be particularly useful in repelling scorpions.

Additionally, if the picture of a flea surrounded by these letters:



-is drawn on a stone that has the color of an ambergris, being an extremely strong repellent of fleas, in the hour and ascendant of the ♃, no flies will appear at all in the location of the stone. This effect will also be achieved in the hour of drawing and its ascendant.

Also, to repel snakes, carve the picture of a snake with this symbol:



-on its head on a stone of lapis azure or green *dahnaj* in its hour and ascendant. This drawing is specialized to drive away snakes and strengthen the picture and the relationship.

Besides, carve this figure:



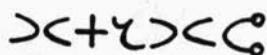
-on an emerald stone and stamp it in kundur in its hour and ascendant. Swallow whatever is chewed from it and this will promote memorization and intelligence and diminish forgetfulness.

SATURN

Carve on a stone of bezoar in its hour and ascendant, and when it is 21° from Ω , the picture of a man with a wide forehead, long face, frowning, riding on a plow, two oxen in front, wearing a necklace around his neck with the head of a man and the head of a fox. The man is yearning for mercy. This picture is very effective in maintaining and promoting farms, cows, green crops and nursery plants. It is also effective in wells, rivers, stabilizing buildings, resisting aggressors, forgoing rancor, driving worries away and saves whoever wears it from fearing other people.

To plant animosity and discord between lovers, carve this drawing:

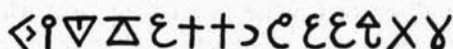
⌘{Picatrix}⌘



-on a stone of diamond and stamp it in sediment in the hour and ascendant of ♃. It is to be placed in a location frequented by them and it should be secured and not be touched or approached by its maker except at the time of stamping.

Also, if you carve the picture of a standing man on a chair that looks like a mimbar with a semi-twisted turban on his head and a sickle in his hand and if you carve this picture on a stone of turquoise in its hour and ascendant, the holder of the stone will live long and have a healthy life, Allah willing.

Carve a picture of a wolf in an amber stone in its hour and when ♀ is the ascendant at 23° from ♁. ♃ is to be at 2° from ♀ and ♂ at 29° from ♁. Draw these symbols:



-around it and mount it on a silver ring. Flies will fly away from the location of the person wearing it and they will not approach him or the people around him. They will never appear in his location or enter his area at all.

To drive away locusts, carve on a jet stone the picture of a locust in its hour and ascendant while it is at 2° from ♃, ♂ is 5° from ♀, and the ♃ is 3° from ♀. The talisman is effective at these degrees. Draw these symbols:

ⵛⵉⵎⵓ

-around the locust. Place the skin of a rabbit under the talisman and no locust will enter where the talisman or its holder is located.

You may also carve in any of its stones the picture of a rabbit in the ascendant of Ω and while ♄ is 13° from II and the ☉ 5° from ♋ . Draw around it these symbols:

ⵛⵉⵎⵓ ⵛⵉⵎⵓ ⵛⵉⵎⵓ ⵛⵉⵎⵓ ⵛⵉⵎⵓ

-then mount the stone on a ring and wear it. The woman with whom you have a sexual relationship will not get pregnant from you.

JUPITER

Carve the picture of a man sitting on a chair with four legs and was a crown on his head. Each one of the chair's legs is lying on the neck of a standing man. All of these men have wings. The man on the chair is raising his hand praying to Allah. Carve this picture on a white onyx stone in its hour, when it is ascendant and in its honor. The person who wears this ring will become increasingly rich and prestigious. He will accumulate wealth, bring family members together, have many children and take good care of them, make the best possible decisions and every legal task he initiates will be well done and will have a good conclusions. It also wards off the plots of others, brings success in communication and saves the person wearing it from assassination.

✻{Picatrix}✻

On a stone of hyacinth draw the picture of a man with the face of a lion and the legs of a bird. A dragon with a head is under his feet. He holds in his right hand a spear stabbing the head of the dragon. This is to be done in its hour and in the first phase of the house of its honor. All the enemies of the person wearing this stone will be removed and fear and awe will be implanted in their hearts.

Also, carve the picture of a handsome man with a ringlet riding on an eagle on a stone of crystal. This is to be done in the hour of ♃ and in its honor. This stone makes you favored by judges and people specialized in religious laws.

Additionally, carve the picture of an eagle on the stone known to make giving birth easy in its hour and when the ascendant is the first phase of Sagittarius. If the person wearing this picture goes to where the birds are located for the purpose of catching them, they will fly down and surround him and will not leave him. He will also be accepted and loved by people. This stone is somewhat red, and there is a stone inside it which is loose and moves when it is moved. It secretes white liquid if it is rubbed. The characteristic of this stone is that if a woman wears it, she will never get pregnant.

Hermes mentions that this stone is one of the blessed stones. If you draw the picture of a fox on the day of ♃ and in its hour while the ☽ is looking at it and ♃ is in ♋, mankind and jinn will be afraid of you, as long as you hold onto it.

Moreover, if the picture of a nightingale is carved on this stone in its hour and at the home of its honor, and if this stone is washed and you drink from this water, you will be able to see the spirits and use them in any way you like. This information was also presented by Hermes.

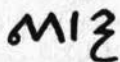
MARS

On a magnet carve the picture of a man riding on a lion and raising a sword in his right hand and the head of a man in his

left hand. This is to be done in its hour and in the ascendant of its home and while it is in the second phase of Υ . Its benevolent effects are miraculous, but its cruel effects are moreso.

Carve the picture of a lion with a man standing between his hands on one of the stones of σ . The man is wearing a shield and girded with a sword, holding a sword in his right hand and the head of a man in his left hand. This is to be done in its hour and house. Whoever wears this picture will dominate and be feared by anyone who sees him or become associated with him. I saw this picture carved on a garnet stone by one of those who deals in this art.

Additionally, if a picture of a lion with this symbol:



-between his hands is carved on a stone of garnet its ascendant and hour, it will stop the bleeding from any organ of the person holding this stone. Be aware of that.

Other planet talismans with miraculous effects of varying limitations can be made. One of these is when a talisman is made in the hour of the \odot and in the first phase of δ . This talisman removes the evil inclinations, and calms down the pain of liver, stomach and other diseases that are difficult to treat.

Also, when a talisman is made in the hour of the D and in the first phase of G , it will promote the growth of seed plants and various types of trees.

Furthermore, if a talisman is made in the hour of h and in the third phase of W , it will help a person to recover from incontinence of urine and stop women's bleeding.

As for σ , when a talisman is made in its hour and in the third phase of III , it will instill courage in a coward, breaks off the anger of a ruler, alleviates the damage caused by thieves, predatory animals, wolves and every other harmful creature.

Moreover, a talisman made in the hour of φ and when it is in the first phase of X helps women recover from uterus ailments, soothes the evil spirit suffering from melancholy, brings joy to the heart and promotes sexuality. A talisman made in the first phase of V brings love and promotes distinguished deeds.

Make a talisman in the hour of φ when it is in the first phase of II to elevate intelligence, improve thinking, motivate seeking knowledge, promote prestige among people and so forth.





❖Chapter Eleven❖

HAD WE INCLUDED ALL OF WHAT THE ANCIENT philosophers, who specialized in this art, wrote on this subject, the book would have been very long. The purpose is to limit the text to what is essential for the seeker of knowledge and researcher in this field. This is to let you think for yourself and when the vision of this art becomes clear to you, do not disclose it to others. You should also know that only he who does not make a living out of this art, enjoys dealing with this art. Accordingly, such a person only deals with and reflects on this art to become distinguished. Many people do not appreciate the time it takes the astrologer to study and research this science. Since we know that this time is beyond the limits of the celestial sphere itself, how can we expect it to be within the capabilities of the astrologer? If he reaches the right conclusion, he will not be commended, but, if he fails, he will be insulted. Therefore, you should not reveal this secret to the public. The wise achieved these spiritual arts only through hard work, long tiring effort and sharp intellect. It is through sharp intellect that the wise may come across the right conclusion among the various and contradicting views and through the strong potential to correct it. This is an efficient process of analysis of which the right view is a type of reflection. In conclusion, this is the speaking of the

✧{Picatrix}✧

clear mind which gives the imagination skill, clarity of approach and swift acceptance of what it conceives and promotes quick interaction with the sought result. Thus, the principle is that the strong acting intellect will have a weak acted upon result. For example, the strong interacts with difficulty and the weak interacts easily.

By the same token, intelligence is the result of the efficiency of the intellect's expeditious perception of things without time or in a non-waiting time; it is the ability of the mind to make swift and thorough examination as well as its efficient perceptibility to accept the sought object without time. This is derived from the intelligence of fire which acts quickly and the intelligence of the ☉ which penetrates air swiftly and spreads through it due to its clarity and fineness. This is similar to the intelligent who becomes intelligent due to the clarity and fineness of his mind. Consequently, he can imagine the sought objective and sense it and realize it quickly by comprehending, through revelation, the sought objective that the wise can sense and realize. Be aware of that.

Going back to our subject, I would like to add that each constellation has three phases. Each phase has images, statues, and similarities. Additionally, they are divided among planets according to their height in their orbits. Thus, if the location happens to be at the lowest planet, it reverts to the higher and more distinguished planet. Moreover, they have characteristics and configurations comparable to the characteristics and configurations of their masters. As a result, constellations concur with their masters on the same actions as exhibited by their essence whether this concurrence is on agreement or disagreement.

♁ According to the leader of this science, the image of a large and distinguished black mad man with red eyes and an ax in his hand, a white rope wrapped around

his waist, emerges in the first phase of Υ . This is the phase of σ ; it is a phase of cruelty, aggression, haughtiness and insolence. This phase is complete in its essence, character and instinct. The image of a woman wearing a red rope and a dress with one leg, probing diligently for dresses, jewelry and children appears in the third phase of Υ . It is the phase of φ which denotes femininity, delicateness, cleanliness, kindness, entertainment and beauty. Furthermore, the image of an angry reddish man with red hair, unyielding look, holding a sword and a wooden bracelet in his hand, wearing red clothes, skillful in iron fabrication and wants to do good but cannot, is the phase for φ .

Υ The image of a woman with curly hair and wearing fiery clothes with a son whose clothes look like smothering embers appears in the first phase of Υ . This is the phase of φ . It is complete by nature and it is a phase of planting and cultivation, building and development, ethics and wisdom, as well as dividing land and engineering.

In the second phase of Υ , we find the image of a man whose body and face look like those of a camel, his nails similar to the hoof of a cow, wearing an old garment, interested in developing land and buildings, and using cows for planting and cultivation. This is the phase of the \mathfrak{D} ; it is a phase of ability, honor, vice-regency, destruction and oppression of constituency.

The image of a red man with extremely white teeth appearing between his lips, with the body of an elephant and with long legs emerges in the third phase of Υ . Also, the image of a horse, a dog and a resting calf appears in the same phase. This is the phase of \mathfrak{C} and a phase of humiliation, servitude, torture, cruelty and disgrace.

II The image of a beautiful woman, experienced in dressmaking, with two calf and two horses emerges in the first phase of **II**. This phase is also for \mathfrak{Z} and it is

complete in nature. It indicates recording and accountability, giving and taking, knowledge itself and seeking knowledge.

Then there is the image of a man with the face of a griffin tied with a turban, wearing a shield made of lead and armed with a helmet of iron on his head. On the top of the helmet is a crown made of brocade. He is holding a bow and an arrow in his hand. This image appears in the second phase of II . This is the phase of σ and it indicates trudging, motivation, speed, violence and unprofitable haste.

The image of a man wearing a shield and carrying a bow and an arrow in its case emerges in its third phase. This is the phase of the Θ , and it indicates overlooking and missing what should be noticed, fun and entertainment and unemployment.

69 Consider the image of a man with curved face and fingers that looks like a horse. He has white feet and tree leaves are attached to his body. This image appears in the first phase of 69 . It is the phase of φ , and it indicates wittiness, mindfulness, friendliness, delicacy and cleanliness.

There is also the image of a beautiful woman longing for pleasure and singing, wearing a wreath made of green basil on her head and holding a rod of nenuphar³⁶ in her hand is longing for pleasure and singing. This image appears in its second phase. This is the phase of ψ , and it denotes entertainment and enjoyment of music as well as grace, honor and wealth.

The image of a man holding a snake in his hand, having a foot similar to the foot of a turtle, and possessing golden jewelry appears in the third phase of 69 . This phase is for the \mathfrak{D} ; it is a phase of tricks and driving away by force, achieving objectives by fighting, struggle and repulsion.

³⁶A water-lily.-OED

Ω The image of a man wearing dirty clothes along with the image of a cavalryman who looks like a wolf and a dog is looking to the north, appear in the first phase of Ω. This image is for 5, and it is complete in form and nature. This is a phase of strength, rescue, stamina, action, attack and triumph.

The image of a man wearing a wreath made of white basil on his head and holding an arrow in his hand appears in its second phase. This is the phase of 4, and it indicates heresy, ignorance, perplexity, idleness of idiots, pulling out swords and fighting.

The image of an ugly man who looks like a Negro with a fruit and a piece of meat in his mouth and a kettle in his hand appears in its third phase. This is the phase of 3, and it indicates friendliness, rewards, affection, participation and harmony.

Π The image of a virgin maid wearing an old dress and holding a pomegranate in her hand appears in the first phase of Π. This is the phase of the Θ, and it denotes plowing and planting, grass and plants, buildings and wealth, and righteousness.

The image of a man with a nice color wearing clothes made of animal skins and another made of iron appears in its second phase. This phase is also for 9. It is a phase depicting working, making a living, saving, stinginess, niggardliness and depriving others of their rights.

The image of a large white man wrapped in a rope and a woman holding in her hand a black fawn, which is offered by the Magus for sacrifice, appears in its third phase. This is also the phase of 8; it is a phase of old age, weakness, immobility, chronic illness, uprooting trees and destruction of buildings.

Ω The image of a man holding an arrow in his right hand and the picture of an upside down bird in the left hand appears in the first phase of Ω. This is the phase of the 8;

it is a phase of legitimacy, justice, fairness, protection of the weak and the needy from tyrants and people in powerful positions. This phase is complete in form and nature.


The image of a black man leading a wedding emerges in its second phase. This is the phase of ♃. It is a phase of relaxation, wealth, good living, security, peacefulness and easy living.

The image of a man riding on a donkey and a predatory animal in front of him appears in its third phase. This is the phase of ♌ and it indicates sinfulness, impudence, sodomy, singing, entertainment and enjoyment.

m The image of a man with an arrow in his right hand and an arrow in his left hand appears in the first phase of ♍. This is also the phase of ♂ which is complete in form and nature. It indicates honor and glory, cunning and triumph.

The image of a man riding on a camel and holding a Scorpion in his hand appears in its second phase. This is the phase of the ☉, and it indicates disgrace, scandal, tragedy and anger.

The image of a horse and a snake appears in its third phase, and this is the phase of ♎. It indicates sinfulness, impudence and disdainful forced marital sex achieved by subduing and anger.

 Consider the picture of three bodies; the first is red, the second is white, and the third is red. This image appears in the first phase of Sagittarius. It is also the phase of ♐, and it indicates valor, activity, pleasure, patience and chivalry.

The image of a man driving cows, a monkey and a wolf in front of him appears in its second phase. This is the phase of the ☽, and it indicate fright, loss, weeping, fear, sadness and violence.

The image of a man wearing a cap of gold on his head killing another man appears in its third phase. This phase is for ♑, and

it indicates taking risks, unwarranted involvement, exerting efforts in disgraceful, shameful and harmful actions.

The image of a man holding a cane in his right hand and a hoop in his left hand appears in the first phase of 𐌆. This is also the phase of 𐌆, and it indicates pleasure, activity, going back and forth, incapability, weakness and humility.

The image of a man with a monkey in front of him appears in its second phase and this is the phase of 𐌇. This phase delineates seeking what is known but unobtainable.

The image of a man opening and closing a *Qur'an*, with the tail of a fish before him, appears in its third phase. This is also the phase of 𐌆 and it indicates intensity, desire, monopoly, accumulation and greed.

𐌆 The image of a beheaded man holding a peacock appears in the first phase of 𐌆, and this is the phase of 𐌇. It is the phase of hard and tiring work, poverty, need, few means of subsistence or lack of it.

The image of a tenacious man who looks like a powerful king emerges in its second phase, and this is the phase of 𐌇. It portrays beauty, nobility, goodness, complete form, complete religion and manhood.

The figure of a beheaded man with an old woman in front of him appears in its third phase, which is the phase of the 𐌆. This phase denotes ugliness, bad reputation and a scandal.

𐌆 The picture of a man with two bodies pointing with his fingers appears in the first phase of 𐌆, and this is the phase of 𐌇. It demonstrates little attacking with violence, weakness, extensive traveling, suffering, tiring, looking for wealth and earning a living.

The image of an upside down man holding food in his hand appears in its second phase, and this is also the phase of 𐌆. It

indicates dignity, inspiration and the capability of dealing with matters of great importance.

The image of an evil man with a woman in front of him who has a donkey above her and a bird in her hand appears in the its third phase. This phase is for σ . It indicates marital sexual relations, hugging, lust, intimacy, sensuous desire and a tendency to have leisure and relaxation time.

As a researcher, you ought to know that these images are not known except to an experienced artist who has the vision of extracting vague matters. In other words, a planet breaks a planet, a boundary breaks a phase and characteristics intermingle such as water putting out fire, fire removing the coldness from water, water moisturizing dry earth and earth drying the moisture of water. When many characteristics exist and interact, the stronger will prevail over the bigger and when they are in equilibrium and balanced, their actions are equal and even. You may also know that the \odot becomes stronger by the characteristics of σ , and σ gets stronger by the characteristics of the \odot . Be aware that excessive characteristics are damaging and harmful to their effects and actions. Sickness occur after perfect health and reaping occurs after crops become ripe. A large essence opposes the weak by its weight and strength and the small affects the large by it's delicacy and kindness. For instance, a snake kills large animals and in the same manner small and tiny ants in large numbers can kill strong snakes. You ought to reflect on these signs.

Regarding these phases, you need to know what actions resemble a planet and what actions resemble the phase of a constellation. Accordingly, draw the above-mentioned images of bodies that resemble the particular planet when it is in that phase and it will subsequently produce the aforementioned effects and actions and expose them to the world of being and corruption. If it is possible to have the \odot rise in the hour of that planet or intermingle with it, its effect will be greater. As we

mentioned above, avoid having the ☉ in the hour of or intermingle with a coercive planet in order to maintain that effect.





❧Chapter Twelve❧

THE BASIC WORKS OF TALISMANS by Indian philosophers relied on *durayjanat*.³⁷ Every ascendant is divided into three equal parts, and each part is equal to 10° and every one of those is called a durayjan. A durayjan is related to one of the seven planets. Accordingly, we say that a particular planet is the master of the durayjan, which means to relate the first section of the ascendant constellation to the master of the ascendant and the second part to the master of al-Khamis, the third section to the master of al-Tasi, the ascendant, al-Khamis and al-Tasi. These three sections are always in groups of threes.

War talismans are made in the first durayjan of ♃ for ♂. The possessor of this talisman will be triumphant, sheep milk will be clotted and its butter will be spoiled.

Talismans for rulers and sultans are made in the second durayjan of ♃ for the ☉. These talismans protect against their harm.

Talismans for dealing with judges and jurisprudence, reconciling differences between them, and uniting them are made in the third durayjan of ♃ for ♃.

Talismans for reconciling differences between men and women

³⁷Plural form of *durayjan*; diminutive expression of degrees.

are made in the first durayjan of ♀.

Talismans for animosity, impotence and for inflicting conflict, especially between women are made in the second durayjan for ♀.

Talismans to induce women lose their sexual interest in men and the same for men in women, or to make them ill and to separate them, are made in the third durayjan.

Talismans tailored to promote someone losing his mind and becoming deranged are made in the first durayjan of III for ♀.

In the second durayjan, a talisman can be made for ♀ to return the absentee and runaway.

A talisman can be made in the third durayjan for ♀ to spread negative commendations and disclose private secrets of others.

A talisman can be made in the first durayjan of ☉ for the ☽ to bring rain, and to bring travelers by sea and land home safely.

In its second durayjan, a talisman is made for ☉ to prevent rain, snow and clouds that come from the sea and to protect against all harmful sea animals.

In its third durayjan, a talisman is made for ♄ to ensure the safety of travelers by sea.

In the first durayjan of ☽, a talisman is made for the ☉ to have a ruler to raise one's rank, as well as to bring predatory animals to any intended location.

A talisman is made in the second durayjan for ♄ to keep wild and predatory animals away from cattle and herds.

A talisman is made in the third durayjan for ☉ to make wild and predatory animals attack any intended town.

In the first durayjan of III, a talisman is made for ♀ for the welfare of writers and to promote what they have on hand.

In the second durayjan, a talisman is made for ♀ to harm writers.

A talisman is made in the third durayjan for ♀ to reconcile differences between spouses and promote love between them.

In the first durayjan of Ω, a talisman is made for ♀ to promote excitement, love and attraction.

A talisman is made in the second durayjan for ♀ to create attraction as well.

A talisman is made in the third durayjan for ♀ to return a runaway from wherever he may be.

In the first durayjan of ♀, a talisman is made for ♂ to cause scorpions, insects, birds and the like to attack.

A talisman is made in the second durayjan for ♀ to prevent rain, scorpions and other insects, birds and the like.

A talisman is made in the third durayjan for the ♀ to prevent rain and the harmful effects of the sea.

A talisman is made in the first durayjan of ♀ for ♀ to bring about love and harmony.

A talisman is made in the second durayjan for ♂ create excitement and bring shame and disgrace.

A talisman is made in the third durayjan for the ♀ to gain the sympathy of kings against judges, jurisprudence and prominent people.

A talisman is made in the first durayjan of ♀ for ♀ for hunting and for providing a superior quality of goat milk.

A talisman is made in its second durayjan for ♀ to obtain a good quality of all milk, and for accumulating and multiplying bees and birds.

A talisman is made in the third durayjan for ♀ to destroy what has been mended by the durayjan planet.

A talisman in the first durayjan of ♀ is made for ♀ to gain the love of sheikhs, slaves and agents. Also, a talisman can be made in the same durayjan to bring out and manage treasures.

A talisman is made in the second durayjan for ♀ to promote love

between children and youngsters.

A talisman is made in the third durayjan for ♀ to promote love and attraction to women especially to each other.

A talisman is made in the first durayjan of ☿ for ♀ to ensure safety in traveling by sea as well as for fishing in the sea.

A talisman is made in the second durayjan for the ♃ to produce healthy crops, induce rain and attract whales.

A talisman is made in third durayjan for ♂ to promote favorable conditions for traveling by land. Other talismans are made to attract hunting animals.

These are the durayjanat which are the backbone of their works. They claim that these actions will not be complete except by truthful thinking and sound intention. Moreover, their leader suggests that attracting the force of planets can only be achieved by truthful thinking, since the high forces are but images of the low forces. The relationship of the low forces to them are like a substance, which is connected to them and thus they attract each other because their body essence is the same and their spiritual essence is also the same. Some of their Brahmans believe that forces are a kind creation of Allah. They are created to become a lesson and a source of mercy for them.

In this regard, they developed a highly sophisticated encyclopedia which represented the peak of their thinking and the ultimate truth it reflected. In order to live up to the status of great law makers, become leaders and saints, and achieve honor, they refined and cleansed themselves from all sins. They started this purification in the first hour of Sunday which is the hour of the ☉ and its day, and then they fast for forty days during which they abstained from eating meat because they do not see any wrong-doing committed by animals. They only ate what grows on land such as plants, vegetation and grains. Additionally, they washed themselves everyday in the hours of the ☉ and the ♃. Some of them washed seven times a day in the

hour of planets. They observed the hours and washed at the beginning of each hour when the planets are in su'ud state. Moreover, their cleansing in the hours of the ☉ and the ☽ will add to their purification in the hours of the planets and that will, in turn, enhance their sanctification. At the same time, they start to reduce the amount of food they eat until the last day, it becomes one fourth of one tenth of the amount they ate on the first day. In the meantime and during their leisure times, they take the medicines they made for themselves as a substitute for food and water. As they do that, they develop talents, good memory and comprehension, astuteness and sharp intellect. Moreover, they will be attached less to earthly matters and become more inclined to transcend to the world of enlightenment thereby shying away from lust and sinful pleasures. At this point, they will be able to attract heavenly powers, make miracles and achieve their wishes. Additionally, they will recognize the predestined roles and the reality of their being in these roles, what has been pre-ordained for them and what is left for them to affect. This is their origin of enlightenment, and their guidance to this enlightenment is derived from their first holy text, *Buddha's Book*, which is considered the essence of their secrets and which no one is allowed to review. At the beginning of *Buddha's Book*, you see the images of the orbits of the celestial sphere, which consist of the enlightened souls. These souls are constantly engaged in worshipping the Ultimate Light. They are represented by drawings from the four individual elements which will be complete as long as the orbits of the celestial sphere are connected to knowledge. For this reason, *Buddha's Book* is viewed as the messenger that provides the light beams which connect the low forces to the Ultimate Light. At this juncture, they become cognizant of the nature of the mind, select the image that they like best, make all the laws and subsequently, the spirits of planets will obey them. With some of their secrets

in this book, they define the realities of things. Furthermore, they identify the Creator as the cause of all beings and they believe that the things they do will provide them with a means to reach Him and unite with His Light. We have mentioned this as a reference to their basic beliefs and actions and what their law-makers adhere to. This is the text of what this man says:

"If we cover all the strange things they have, this book will be too long. One of these is 'the head' which a generation of their clergy believe in. They set it next to the dragon's head. Then they pick a hairy, bluish, black-eyed man with connected eyebrows. They lure him with things he likes until they get him into the house of temples, and then he is undressed and placed in a basin full of sesame oil that covers him up to his neck. They close the basin leaving his head sticking out of the lid of the basin. They nail the cover and seal it with lead leaving the head out while the rest of the body is submerged in the sesame oil. They feed him with a certain amount of dry figs soaked in sesame oil and burn incense next to his nose and face. They do this for forty days without giving him any water. This process will render his bones flexible, his joints loose and his veins will flow abundantly; he becomes as flexible as a candle. At the conclusion of the forty days, they get together and discuss things among themselves. Then they burn incense, grab his head and pull it from the first vertebra. Pulling the head out of the body, his veins will be stretched until they all separate from the first vertebra, thereby leaving the body in the oil. Subsequently, they place it on an arch on a layer of screened ashes of olive and surround him with fluffy cotton. They perfume it with a special incense of theirs, and consequently, it tells them about fluctuation of prices, the overthrow of governments and what takes place in the world. His eyes will remain open and it will remind them if they miss any of their worshipping sacraments to the planets, prevents them from doing certain things and tells them what will happen to

everyone personally. If they ask it about knowledge and art, it will be able to answer their questions. Afterwards, they bring out the rest of the body from the basin, extract the liver and slice it, and they will see the signs which they are looking for. The bones of his shoulders and his joints will tell them about what they want, as well. Also, they do not cut their hair, eat or drink except in his name. They became public at the time of al-Muqtadir who ordered their temple to be opened and evacuated. The head was found and buried."

One of their factions assigned colors to orbits of planets by using the colors of substances that accept actions. They say that the color of the orbit of ♃ is dusty red similar to the color of ruby; the color of the orbit of ♄ is dusty white; the color of the orbit of ♅ is yellowish green similar to the color of red gold; the color of the orbit of the ☉ is dusty gold; the color of the orbit of ♁ is reddish yellow; the color of the orbit of ♃ is a mixture of all colors; and the color of the orbit of the ☽ is spotted white.

Furthermore, they assigned phases to planets which indicate the sought actions. They also assigned talismans to these phases by which they can influence actions. Subsequently, they apportioned for every planet three phases with two talismans assigned for every phase. Additionally, they allocated certain colors for the phases. They believe that the red phase is good for serious and incontestable matters and every talisman made in this phase is good for helping someone asking for help. The black phase is for diseases, torture, killing and similar tragedies. The white phase indicate brightness, happiness and light, and talismans made in this phase are good for friendliness, love and so forth. The yellow phase is for controlling speechless animals, as well as for evil actions.

They claim that the first phase of ♃ is black, the second is white and the third phase has the color of smoke and lead. The first phase of ♄ is yellow, the second is white, and the third has the color of smoke and lead. The first phase of ♅ is red, the

second is yellow and the third is rosy. The first phase of the ☉ is yellow, the second is pink and the third is golden. The first phase of ♃ is red, the second is gray and the third is rosy. The first phase of the ☽ is white, the second is red and the third is dusty.

The first talisman is made in the first phase of ♃ to black out the sight of the intended person so that he will not see anything.

The second talisman is made in the first phase of ♃ to black out the sight of the people so that they will not see you when you walk among them; the only thing they will be able to see is pitch darkness. The first talisman is made in the second phase of ♃ to reconcile the differences between two persons and bring harmony and friendship back to them, and it is also made in this phase to introduce a person to a future friend whom he has not yet met. The second talisman is made in the second phase of ♃ to bring back the intended person from a distant location. The first talisman is made in the third phase of ♃ to drive away harmful animals. The second talisman is made in the third phase of ♃ to repel flies and fleas from any house or town, so that none of these insects will ever appear in any of these locations.

The first talisman is made in the first phase of ♁ to gather bees from any place you want. The second is made in this phase by drawing a picture of a mosquito on lead to repel bees in particular. The first talisman in the second phase of ♁ is made for fishing in seas and rivers, and the second talisman is made in this phase to make fishing impossible in seas and rivers. The first talisman in the third phase of ♁ is made to expel a person from his home and drive him away from his children, and the second talisman in this phase is made to repel mice from where the person may be staying.

The first talisman is made in the first phase of ☉ to triumph in wars and fencing, and the second talisman in this phase is made to kill any enemy of yours as quickly as possible. The first

talisman is made in the second phase of ♂ to bring sickness to any of your enemies, and the second is made to bring fever and derangement to whomever you like. The first talisman is made in the third phase of ♂ to render men impotent whereby they will not be able to have any intimate relations with women as well as to inhibit the relationship of women with men. The second talisman is made in this phase to create a schism between two lovers so that they will separate forever.

The first talisman is made in the first phase of the ☉ to gain the favorable treatment and sympathy of emirs and rulers, and to have close relations with them. The second talisman in this phase is made to repel the assault of kings, despots and rulers, and to tie their tongues up. The first talisman is made in the second phase of the ☉ to ward off severe and harmful cold from any designated location. The second talisman is made to drive away birds from any location you like. The first talisman of the third phase of the ☉ is made to bleed a woman and a man until the one you choose is doomed in a short period of time. The second talisman in this phase is made to make a quern³⁸ fail to grind.

The first talisman is made in the first phase of ♀ for bringing any desired woman to you, and the second is made for marrying any desired daughter of prominent people. The first talisman is made in the second phase of ♀ to gain the favorable treatment of despots and rulers and acquire their sympathy so that they will not tolerate estrangement from you. The second talisman is made in this phase to tie up the tongues of whomsoever you choose from kings and rulers so that they will not be able to talk badly about any person who they intend to harm as long as the talisman is secured. The first talisman is made in the third phase of ♀ in order for a woman to become

³⁸A block of ice.-*OED*

subordinate to a man, and the second talisman is made in this phase in order to become subordinate to a woman.

The first talisman is made in the first phase of ♃ for learning wisdom and philosophy and every fine art such as poetry and singing. The second talisman is made in this phase to learn the science of stars in particular. The first talisman is made in the second phase of ♃ to bring children to any selected location. The second talisman of the second phase is made for a man to regain the affection and friendliness of children who dislike him. The first talisman is made in the third phase of ♃ so that the targeted male will never be able to grow a beard, and the second talisman of this phase is made to divert rivers to any place you like.

The first talisman is made in the first phase of the ♃ for bringing over any desired emirs and kings. The second talisman is made in this phase to make a king love whomever you want so much that he can not tolerate being away from him. The first talisman is made in the second phase of the ♃ to render the man you designate impotent so that he will not be able to have an intimate relationship with a woman. The second talisman is made in this phase to unlock the impotence of a man towards women. The first talisman is made in the third phase of the ♃ to disperse and expel people from their homeland. The second talisman is made in the third phase of the ♃ so that no harmful lion will stay in any place you do not want the lion to be in. These are the planets' talismans as they made them.

I have come across a treatise, which deals with making talismans, written by Abu Bakr Ibn Muhammad Ibn Zakariyya Al-Razi, a well-known and distinguished Arab philosopher. I included this valuable treatise in my book which I entitled *The History of Arab Philosophers*. I referred to some of his miraculous themes he presented in this treatise. He included in this treatise some relationships which he claims he tested. Some of what he says in this regard is that talismans for sympathy, love and

harmony can be made either when the ☽ is in ♃ and connected to ♀ in the ♃ constellation, or when the ☽ is in the ♃ constellation connected to ♀ in the ♃ constellation, or, finally when the ☽ is in ♄ and connected to ♀ in the ♃ constellation. These talismans will achieve wonderful results. However, talismans for the worst possible malevolence can be made when the ☽ is either in ♄ or ♅ and connected to or in conjunction with ♂ in a rising or setting constellation. Talismans for bloodshed can be made when the ☽ is in the aerial constellation. Talismans made in this situation produce stronger effects. Moreover, talismans for animosity can be made when the ☽ is either in the ♃ or ♄ constellation, and also when it is in ♁'s quarter phase or in conjunction with it. For rendering a person speechless, talismans can be made when the ☽ is under the beams of the ☉. These talismans ought to be made at night. Moreover, talismans for prominent personalities, kings and heads of state can be made when the ☽ is connected to the ☉ while it is elevated in the ☉'s domain. They can also be made when the ☽ is in the middle of the sky connected to ♁. You will be able to achieve your wishes by relying on these relationships when making the above talismans. As for talismans tailored for judges and jurisprudence, they can be made when the ☽ is connected to ♃ in the ♃ or ♁ constellations while ♃ is in the middle of the sky. Additionally, talismans for the favors of writers, ministers and laborers are made when the ☽ is full and connected to ♀ while the latter is either in the ♃ or ♄ constellations.

You may know that the lunar quarter can lead to more exclusive results for every planet in producing su'ud effects provided that the planet is in one of the poles, the strongest of which is Al-Ashir. It is not recommended for nuhus effects. If you intend to ruin something by bringing nuhus to it, ♁ and ♂ will certainly do that. By virtue of their relationship, they are the most effective instruments for this sort of action.

You may also know that the ♃'s connection to planets, when it is in view of the ☉, is similar to its connection to them when it is behind the ☉. The ♃'s connection to the ☉ in its third or sixth phase is used for achieving distinguished aims, such as becoming a king or a head of state or achieving prevalence and prominence. It will be better and more effective when it is in Al-Ashir than when it is in Al-Rabi or Al-Sabi. No good can be attained when it is waning or burning. Its connection to ♀ in its Al-Thalith, Al-Sadis or Al-Rabi phase, as well as when it is facing ♀, is good, but not so good as its connection to ♁, since ♁ is more effective in this respect. These relationships are naturally more instrumental in fostering the love of women, achieving sympathy and promoting permanent affection. This is especially true if the ♃ in its Al-Thalith phase is in an earth or water constellation, in which case you may do whatever you want in an earth or water ascendant. But if Al-Thalith phase was in a fire or air constellation, you may do whatever you want in a fire or air ascendant.

Al-Razi is a good reference for knowledge and philosophy due to his elaborate research in ancient arts. However, the absolute authority in this art is the late Abu Musa Ibn Hayyan Al-Sufi, may Allah bless him and benefit us from his knowledge. He is the author of *The Book of Research on Making Talismans* and *The Major Book of Talismans*, which consists of fifty treatises. He also wrote *The Key Book on the Images of Degrees and Their Effects on Principles* and *The Comprehensive Book on the Astrolabe in Theory and Practice*. Al-Sufi's book on the astrolabe covers more than a thousand chapters. Al-Sufi is a pioneer in his miraculous works which he presents in this book. His *Major Book on Talismans* in which he covers a great deal of knowledge, has been used and referred to by people looking for information about talismans, images, characteristics, the effects of planets and their natural functions and influences. Furthermore, Al-Sufi revived the art of equilibrium after it had fallen into oblivion.

Inasmuch as I became a student of this scholar and inasmuch as I learned from him, I pray to Allah to bestow rest and mercy on his soul.

I have read two books written by Al-Muqaddim, Plato. The first is titled *The Book of Major Laws*, and the second is *The Book of Minor Laws*. He presents in the first book some of the ugly functions of images such as walking on water, the appearance of snakes in invented images that do not exist in the real world, causing rain to fall in a non-rainy season and preventing it from falling in a rainy season, emergence of flames and luminous meteors, thunder and lightning in the sky, occurrence of out-of-season thunderbolts, setting ablaze the ships of the enemy and burning whomever you wish from a far distance, walking in air, planets rising in the wrong time and observing them when they are falling from their position in the sky down to the center of Earth, talking to the deceased, breaking up of the ☉ and the ☾ into several pieces, transforming sticks and ropes into snakes that devour anyone thrown to them and covering long distances in no time. All of the above actions are the functions of images and utilizing their spiritual forces and transfusing them in their static primordial matters. Subsequently, these primordial matters become live and effective spirits that produce unprecedented miraculous effects and results. His philosophy books are replete with images which he urges everyone to know and pursue. He cites Pythagoras in proving that these images are similar to these, there are eternal spiritual essences which do exist, but they are beyond the mind's perception. Plato's book on minor laws does not match his book on major laws except one chapter in which he talks about the function of rational as well as irrational beings. He does deal with this topic in his major book on laws. Gabir wrote a book called *The Compilation*, in which he discusses the function of the rational being. However, he discusses these functions on the natural level whereby he seeks to compare them with the functions of nature.

As for Plato, he refers to these functions by the planet functions, images and spirits whose essences are natural matters. Whoever likes to reflect on what I have mentioned, he may do so. We will include in this book if we get to the appropriate point, what we can on this topic. We hereby conclude this treatise.





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PICATRIX

GHAYAT AL-HAKIM

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The Goal of the Wise



Volume Two



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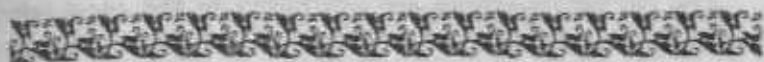
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➤ Introduction ➤

This is not as much an introduction to the *Picatrix* as it is a recognition of the transmission of its knowledge to English speakers of the West. The *Ghayat Al-Hakim* has been well known in the history of western esotericism, yet it had evaded being translated into English for many centuries. The four books of the *Picatrix*, of which volume two embodies books III and IV, was a large compilation of magical, cultural and hermetic knowledge boasting of over 200 sources. A variety of practices are evident in the author's descriptions of various cultures such as the Sabians, Kurds and Nabataeans. Many of these references are quoted from older sources, some recognized by scholars, others obscure and unconfirmed as yet. Thus one can read the words of Ibn Wahshija as he describes the regional practices derived from the *Nabataean Agriculture* as well as the esoteric doctrines of the *Ikhwan al-Safa* among others.

There is a decidedly practical aspect to the anonymous author's presentation of the material. Whereas admonitions to the reader warn against the practice of magic as unorthodox we yet find the most detailed descriptions of magical rites and alchemical operations. One of the significant aspects of the text can be seen in that it employs the doctrine of correspondences, which were to become the trademark of a steady stream of esoteric works by the likes of Agrippa, Ficino, Mirandola and Bruno.



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The correspondences are attributed to the planetary bodies, plants, scents, stones, metals, animals and symbols. Magical inks and their ingredients as well as special incenses for the planetary spirits are described. Animal sacrifices along with astrological times for their performance are also included here. These materials were thought to have a relationship with the divine world, each being a link in the chain of manifestation. When the *Picatrix* speaks of spirits [*pneumata*], it is referring to a stellar substance, which acts as a medium through which the soul may commune with the body. Thus in order to bring *mercurial* forces to bear in the practitioners sphere, one would invoke the spirit of mercury thereby aligning that influence between the microcosm and the macrocosm. The process is the same with the construction of talismans whereby the corresponding materials are imbued with a particular stellar force when the planetary body is appropriately aspected. Several Magical Images are described in detail each with its designated planet. These correspondences play a significant role and are a defining part of the western esoteric tradition as it has come down to us through the centuries.

William J. Kiesel
Autumnal Equinox
2008, Seattle



Book III



In this book, I describe the planets' fortunes from the three originators, as no one in the world of being and corruption would like to work with them. They also can't stop exploring these fortunes and express their huge excitement with these searches. Let us not also forget that the nature of some of these fortunes do not match with the others which makes our seeking for the wanted magical spells with an ethnic heat or natural heat, with all it is kinds, the smoked, swallowed or the imbibed, a different kind of exploring. All these relevant issues and others will be mentioned in this book.

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Book III



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Chapter One

WE HAVE TALKED to you reader, before in the earlier books, and mentioned the influences of talismans, images and their effects, beside the origins and their linking pairs and we successfully thrilled you with it. We also tried as much as possible to mention that everything is formed inside the earth and in the air above it or even a little higher than that, in the celestial firmament. These talismans and images have similar shapes and matching equivalent effects, just as the sun every time it reaches to a certain points in the orbit, it causes a certain affect and with its continuous rotating, it changes the places of the stable and unstable planets.

So whenever we need to move something or make something come true, we determine first the time and the place in the orbit of which we naturally want to know the disposition of something, it depends on the earthy or airy factors and as a result of that, a great spiritual movement occurs. You see, the way the spells work, both of these ways are necessary, the earthy and the heavenly and that is what is presented in this book from the *verity of magic* all the way to the *knowledge of spells*.

Everyone who tries to use the magical spells must know that the planets have their own special powers; powers that do not match with any other planets.

☿ Picatrix ☿

SATURN for example is the planet whose source holds great strength and has the knowledge of mysterious orbit and the power to obtain the reason behind things and the ability to find their intentions, the spell of wonders and knowledge of secret and mysterious issues.

It also rules the Hebrew and Coptic languages and for external body parts it rules the right ear the outside parts and the spleen as an internal organ, which also is considered the source of the black power mixture of the body and the joints and that which holds the whole parts together.

Its fabrics: all kinds of rough fabrics, its professions; leather tanning, farming and building and mine digging and it rules the repulsive tastes like the wild pear, as for locations it rules black mountains, dark valleys, basements, wells, graveyards and the wilderness.

Its jewels: onyx, black stones, and loadstone. Its metals: lead, iron, and everything else that has turned black, putrefied and stinky smelling. Its plants: oak, safflower, carob, palm tree, caraway, boxthorn, cumin, onion and all hard leaved plants and thorny harmful trees. Its drugs: aloe, myrrh, their equivalent, wild castor oil plant and wild colocynth. Its scents: wisteria and licorice.

Its animals: every dark, black and ugly animal like black camels, sheep, pigs, wolves, monkeys, dogs, cats and all birds with a long neck and gruff voice like ostriches, buzzards, owls, vermin, crows, bats, cranes and all stinky, dirty animals living underground. Its colors: black, dark colors and gray and finally its symbol:



JUPITER is the source of *growing power* and it has its own theory of *religions* and the *science of religious laws*. It also has the ability of *obtaining wishes* easily and *keeping away dreadful sicknesses* and *diseases*. It is also known for *wisdom*, *philosophy* and *interpretation of dreams*.

Jupiter holds rulership over the *Greek language* and among the external body parts; the *left ear* and also the internal organs the *liver*, which is known for *rightness of the moods* and *fixer of mixed issues* and that which *runs the blood* in the body and with it the body grows. As for its religions it has all *united religions*. For its cloth it rules *shiny white cloth* like *cotton* and similar.

For its actions: *good deeds* and *prevention* from bad effects and also all the *religious ceremonies*. For its trades: all *fair trades* away from *cheatings*, its tastes: all *sweet*, *soft* and *smooth tastes*, for its locations: all *places of worship*, *clean* and *purified places*.

For its jewels: the *Aquamarine*, *yellow*, *white* and *brown corundum* and all *white shiny* and *bright stones* that can be used. Its metals; *tin* and *zinc*, for plants; *walnuts*, *almonds*, *pistachios*, *hazelnuts*, *pine nuts* and all *peel-able plants* with *edible fruit*. It also rules the *spices* and *myrtle* beside everything *useful* and *mild*.

Its drugs; everything *useful* with a *pleasant smell*, for scents, *saffron*, *yellow sandalwood*, *musk*, *camphor*, *rose oil* and *amber*. Its animals; all *good pretty looking animals* that are *sacrificed as gifts* and all *charities* and *almsgiving* and every *clean riding animal* which do little harm like *camels*, *sheep* and all *beautiful looking birds* like *peacocks*, *roosters*, *wild pigeons* and *black partridges* also every *useful insect*, like *silk*

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worm and those similar with *greenish* and also *white colors* as well. Here is the symbol:



MARS is the source of *engaging* and *attracting power* and it rules the theories of *natural science, veterinary* and *surgical medicine, teeth pulling; drawing blood* from patients and *circumcisions*. As for its languages the *Farsi* language and for external body parts the *right side of the nose* and for internal organs the *appendix* as it is the source of actions in the body that *causes heat and excitement; that which causes anger, grudges, zeal and enthusiasm*.

For religions, all kinds of *fast moving* and *faith changing religions*, for cloth, *silk, rabbit, leopard* and *dog furs*. As for crafts; those worked with *metal, fire; war* and *spying*. For tastes; *bitter, hard* and *spicy tastes*. As for locations, all *strongholds, castles, towers, fortresses* and *war locations* also *fire burners, animal slathers* and *wolf sanctuaries* as well as *conflict gatherings*.

As for its jewels it rules the *garnet* and every *red stone* that has a little *darkness* in it. For its metals it rules the *golden metals, sulfur, oil, glass* and *red copper* and it also rules over plants that are *hot* and *spicy* in nature like *pepper, maziryon¹, phirbiyon, sequoia, grains, cumin, watercress, legume, rice tree* and all trees that have *thorns* like *Christ's-thorn, lotus, loquat* and *safflower* and all plants that can be

¹ A poisoned plant that is also called *orth olive*.

☞ Ghayat Al-Hakim ☞

used for fuel and fire. As for its drugs: all drugs that have a bad quality that would kill with their sharpness and heat.

Its scents; red sandalwood and the like. For its animals: the red ones among the camels and all animals with canine teeth and harmful clawed animals like wolves as well as all harmful red insects, snakes and scorpions and its colors are all dark deep red ones and here is its symbol:



THE SUN is the light of the world and it is the source of feeding power. It rules over the theory of philosophy, fortune telling and extortion of obligations. As for its languages it rules the European languages and it shares the Greek language with Mercury. As for the external body parts that it rules, the right eye in the day and the left eye in the night time for both men and women as for the internal organ it rules the heart the main part of all that is responsible for driving that most decent instinct in the whole body.

As for religions it rules the Magi and Abrahamic religions and that is to present the glory of the divine spirits. As for fabric it rules over tall and thin cloth and it rules such professions as government, hunting and arrow throwing. For tastes it rules fatty greasy sweets, and its locations are the great strongholds and governmental buildings with lots of lights and glory.

Its jewels are red rubies, the gold stones that appears on the surface, gold that is mined for, golden red stones with shading also called the bloodstone or the mountain stone it is

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a stone shaped like a lentil with many different colors could be found in India and sometimes in the Iranian mountains, used in the old time as a *drug to cure some eye diseases* and all *bright and glorious red stones* of top quality.

As for metals it rules the *pure gold* and its plants are all tall and glamorous looking plants like *palm trees* and *grapevines*, also *saffron*, *narcissus*, and *roses*. The Sun also shares rulership with Saturn over *wheat*, *kermes* and *olives*. Its drugs are *aloes wood*, *sandalwood*, *silicon* and *glue* beside everything else requiring *handcrafting talent* and contains in its nature a *great heat*.

Its scent, a high quality *aloe wood*, for its animals every *supportive strong, helpful and courageous animals* like *fugitive kinds of camels*, *noble horses*, *mountain rams* and all *birds which kings prefer* like *gyrfalcon* and *vultures*, it also rules over *great snakes*, *peacocks*, *cows* and *sheep*. It also shares with Mars rulership over *tigers* and it has for colors; *medium redness* and *golden yellowness* and thus is its symbol:



VENUS is the source of the *power of desire*; it rules over the *theories of poetry*, *grammar* and *literary science* as well as *writing compositions*. It rules the *Arabic language* as well as the external body part the *left side of the nose* and its interior organ is the *sperrn tube* and the *stomach* which is considered the *source of all desire*, *restorative* for the rest of the body that which we enjoy with *delicious food* and *drink* and makes everything *taste better*.

☞ Ghayat Al-Hakim ☞

For religion it rules the *Islamic* religion and all other religions that have lots of *eating, drinking and marriages*. Its fabrics are *embroidered*. As for professions, only the most *delicate* of them like *drawing, selling scents, playing an instrument* and every other profession that is delicate in its nature. As for tastes, everything that tastes *pleasant, sweet and greasy*.

Its locations are always pleasant like *fruit gardens* and anywhere there are *entertainments and beautiful women* such as places of *social celebration*. Its jewels are *pearls, metals* it rules are *lapis, tin and mordant* and all metals that can be used as *jewelry* for women to wear.

As for plants it rules over *basil, henna, saffron, roses, all blossoming flowers* and all other plants that *smell good and look pleasant*, its drugs are *elderberry, seeds of ban, seed of mahaleb*, and every other plant that has a *pleasant smell*, its scents are *musk and amber*.

Its animals: *camels* and all other animals that look good and stand straight like *bucks, deer, sheep and rabbits* also all pretty *birds that sing beautifully* and look pleasant, also among these animals there are *partridges, stock doves, chicken* and all similar birds and all *insects that have beauty and color* on them, its colors: *bluish golden colors* that also have a *hint of green* and the symbol is:



MERCURY is the source of *intellectual power* and it rules over the *theory of deductive knowledge, debates, philosophy,*

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mathematics, area and shape surveying, justice, appeals, restraints, fortune, writing, rhetoric and an overview of the hidden secrets. Its languages are Turkish and all silk road languages and it rules over the exterior body part; the tongue and interior body part, the brain, which is the source of all the illusionary power and what follows that of thoughts, imagination and intelligence to separate, recognize, as well as ruling over inspiration and feeling.

Mercury also rules all *atheist beliefs* and the continued search for all other religions and *mind swinging beliefs*, as for fabric it rules *linen* and for professions it rules *poetry, rhetoric, trade, appreciation, and the knowledge of writing songs, drawing, painting, and all strange delicate professions* that are done as a result of *physical effort*.

For tastes it rules all *sour tastes* and for locations it rules all *speech gatherings, scientist's debates* and their equivalents on *water springs, river sources* and *water fountains*.

Its jewels are *engraved stones* and *aquamarines* and for metals it rules all metals that can be engraved upon plus *mercury* and all *rising spirits* as well as provides people who work with these professions *wisdom and labor* and it rules over plants such as *sugarcane, cotton, linen, pepper, carnation* and all *trees that have bark on the outside* and every edible *basil plant*.

For drugs it rules all kinds of *gums*, its scents those which can be used as a *medicine* and can be used also for eating like *ginger, spikenard* and equivalents that have a *sour taste* and also makes a mood like *hashish* and *sorghum cane*.

⇒ Ghayat Al-Hakim ⇐

Its animals are *baby camels, wild asses, monkeys, jerboas, wolves* and everything else that is *swift in walking, fast in going* and every animal that is *swift in jumping* and all *birds swift in flying* with pretty singing and pleasant looking and also all *insects which are swift in moving* like *ants, cockroaches* and its colors: all colors that are *mixed with green and white* and also *veined colors* and thus for its symbol:



THE MOON has the role of *lighting all the planets* in this world and it is the source of *natural power*. It rules over the *theories of the land, water, mathematics, fractions, supreme sciences, magic* and also *knowledge with patient affairs* with their treatments and the *knowledge of news and conversational science*. It rules the *bearded and faultless peoples' languages* and it rules over the exterior body parts the *left eye in the day* and the *right eye in the night* for both men and women.

As for interior organs it rules the *lungs* that we use to inhale the *outside air* by saving the *inner heat* and by exhaling the air out. As for its religions it rules over the *exclusive inspirational religions*. Its fabric: *furry cloths* and *handkerchiefs*. For professions it rules *farming, planting, sharecropping, and navigation*. Its ruling tastes are all *tasteless tastes*, for its locations all *flowing spring water, lakes* and *snowy lands* and for its jewels it rules over *small pearls* and its metals are *silver* and *white metals*.

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The plants it rules: *sugarcane, papyrus, daisy*, and all plants with a *pleasant smell, white in color* and all trees *without stalks* plus *grasslands* and *legumes*. For its drugs; everything that is *edible* and can be used as a *medicine* like *cinnamon, pepper, ginger, Chinese cinnamon* and all other plants that are *cold* and *moist* in nature and have *no flavor* in its taste and have either *green* or *white color*.

Its animals: *mules, donkeys, cows, rabbits, birds with light and swift movements* in the air and every other animal which *rises in the air* and is *nourished* thereby and also all *white* and *water birds, white snakes, and white worms*. As for the planet's colors, all mixed colors between *yellow* and *blonde* are among the planet's colors with its symbol being:



You also need to know reader that *Caput Draconis** in its nature favors increase in *good luck* when it is *favorably* aspected and increases *bad luck* when *threatened*. Meanwhile *Cauda Draconis** in its nature does the *opposite* thus it *decreases happiness* when it is around happiness and *decreases sadness* when it is around sadness so be aware of that.

* These are the lunar nodes known as the *Head and Tail of the Dragon*.



Chapter Two

ZODIACAL SIGNS HAVE THEIR OWN POWERS ALSO:

♈ ARIES qualities; for the parts of the body it rules the *head, face, pupil of the eye and the ears*, as for the colors it rules the *medium red and yellowish* colors, for tastes it rules *bitter taste* and it rules over locations like *deserts, fire places and thieves lairs*. For metals, all *metals that require fire* and for animals every animal with *four legs and cloven hoofs*.

♉ TAURUS qualities; for the parts of the body it rules the *neck, Adam's apple and the throat*, as for colors it has *mixed green and white*, for tastes it rules *sour tastes* and it has for its locations all *inhabitable plowed lands and gardens*. Of its plants it rules over *tall trees that do not require much water with edible fruits and every tree with a pleasant taste and smell*, as for animals it rules every animal with *four legs and cloven hoofs*.

♊ GEMINI qualities; for the parts of the body it rules the *shoulders, upper arms and hands*, as for the colors it has the *green mixed with some yellow*, for taste it rules *sweet tastes* and it has for locations the *mountains and hunting spots and any plow-able ground*. Its plants are *tall trees* and its animals are *monkeys, water birds and every pleasant looking bird with beautiful singing*.

♋ CANCER qualities; for the parts of the body it rules the *chest, breasts, stomach, spleen, lungs, ribs* and all the

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other *hidden parts* in the *chest*, as for its colors it rules *white and smoky dust colors*, for tastes it rules *salty tastes* and it has for locations the *cultivated lands, fields, beaches, wooded locations and river sides*. As for its jewels, *water jewelry*, for its plants the *trees of medium height and water plants* and for animals all *water animals, baby fish, snakes, scorpions, pests and ground insects*.

♌ LEO qualities; for the parts of the body it rules the *upper stomach, chest, heart, the right side, gums, the back, the ribs and the spine*, its colors are *red and yellow colors*, for taste, all *bitter tastes* and it has for locations *divided and hard rough roads, the impregnable castles of kings and strongholds and diseased places*. Its jewels are *diamonds, corundum, the gold stone that appears on the surface and quality stones*. Its metal; *gold*, its plants; *tall trees*, its animals; every animal with *canine teeth and nails like wolves and birds with talons and sharp beaks*.

♍ VIRGO qualities; for the parts of the body it rules the *stomach and every other hidden part like the intestines, diaphragm, and guts and below it the genitals and the left side*, as for colors it has *white, purple and dust colors*. Its tastes are of *bitterness and acidity*. As for locations it rules every *place of entertainment with women and singers among night gatherings*. Its plants include all *plants with seeds* and for its animals; *monkeys and birds especially the water birds*.

♎ LIBRA qualities; for the parts of the body it rules *the backbone, hips, buttocks, waistline, bellybutton, genitals and the bottom of the stomach*. As for colors it rules *green, dusty colors, and purple*, it rules all *sweet tasting things*. As for locations it rules over the *desert, wilderness, hunting locations also grass lands and every high overlooking*

place. Its plants; *tall trees*, its animals are *monkeys* and all *big-headed birds*.

♏ SCORPIO qualities; for the parts of the body it rules the *male parts* and *eunuchs*, *rear-end*, *bladder*, *female parts*, the *hair on women* and *menopause*, as for colors it rules the *red* and *dust colored*, for tastes it rules *salty tastes*. Its locations include *vineyards*, and every *dirty place*, *prisons* and *scorpion holes*, its jewels are *coral* and *water jewels*, its plants; *trees of medium height*, its animals are *scorpions*, *snakes*, *pests*, *ground insects* and *water animals*.

♐ SAGITTARIUS qualities; for the parts of the body the *thighs*, *legs*, all *marks* and *outgrows in the body* like *fingers* and *extra organs*, as for colors it rules every color *close to red*, *dust colored* and *spotted colors* and it includes all *bitter tastes*. Its locations are *fruit gardens*, *fire* and *animal riding grounds*, its stones include *emerald*, and stones which resemble them. Its metal; *basic lead*, among its animals it rules; *monkeys*, *horses*, *birds*, *snakes* and *ground insects*.

♑ CAPRICORN qualities; for the parts of the body it rules *both knees* and their *nerves*, the *lower part of the thighs* and the *heels*, as for colors it rules all the *peacock colors*, *dark blue* and every other color that leans toward *black* and *dusty colors*, as for taste it rules the *galling* and *bitter tastes*. As for locations it rules *castles*, *fruit gardens*, *deep cisterns*, *riversides*, *grasslands*, *strangers* and *slaves houses* and the location of *burned out fire sites*. Its plants include every *nourishing tree* like *olives*, *walnut*, *oak* and every other similar tree that is *compelled* and is in the water like *papyrus* and *sugarcane*, and every other *water tree* that has *thorns*, its animals are all *four foot animals* that have *cloven hoofs* and some *water animals*, *ground insects* and its *pests*.

⇒ Picatrix ⇐

☾ AQUARIUS qualities; for the parts of the body the legs all the way to the heels and their nerves, as for its colors it rules the greenish, cool yellow and dust colors, as for taste it rules all sweet tastes, its locations include running water, seas, and everywhere alcohol is sold. As for jewels it rules over glass and similar materials, its plants are tall trees; its animals are monkeys and every other ugly, repulsive, dull looking animal as it is described also for the djinn and devils by the spirits.

♊ PISCES qualities; for the parts of the body the feet with its limbs and nerves, as for colors it rules the greens, whites and every multicolor in one, its taste: all sour tastes. Its locations include worship sites, riversides, lakesides, beaches and seacoasts. Among its jewels are pearls, white corundum, conch shell, crystal and all water jewels, its plants are trees of medium height and water trees, its animals include water animals and birds.

Thus are all the qualities related to the planets and the zodiacal signs and there is always a great need of them.





» Chapter Three «

EACH PLANET has its own supportive materials that help in achieving different functions:

Saturn needs *burned wool*, Jupiter's material is made of *verdigris*, Mars' made of *ginger*, the Sun's made of *yellow golden metals*, Venus' made of *saffron*, Mercury's material is made with a *mixture of glue, golden metals and verdigris*, as for the Moon its material is made of *tin*.

Aristotle has drawn the images of the planets in his book with the title *The Book of Lamps and Banners* he wrote jokes in the book for Alexander the Great about this knowledge, thus he drew SATURN in the shape of *black person wrapped in green robe, bald headed and holding an apiary*.

Also he drew JUPITER in the image of a *human, dressed and sitting on a chair*, for MARS the shape of a *man riding a lion and holding a long spear*, for the SUN he drew the shape of a *good looking beardless human with a crown on his head, holding a javelin* and right beside him a picture of a *female her head and arms are human and her two hands and arms lifted up but her body is a horses body with four feet*.

As for VENUS he drew it in the image of a *maid holding a brush in her right hand and an apple in the other hand and she has a long straight hair*.

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He also drew MERCURY in the image of a *naked man riding an eagle as he is writing* and he drew the MOON in the image of a *knight riding a rabbit*.

Here is some more information about the planets that was mentioned in Aristotle's book right after the part related to jewelry and stones:

He starts with talking to Alexander the Great telling him "*Oh Great Alexander, when ever you do something for the planets, use materials matching the planet you work for as for the robe make it match the fortune you come out with from the planet then bless and please the god of that fortune as possible and jinx the seventh because the good fortune is for the demander and the seventh for those in demand.*" So the colors for Saturn are all the blacks and if it was wool it would be better, Jupiter's color is green and if it was silk it would be better, Mars' color is fiery red and if it was thin or embroidered silk it would be better.

The Sun's colors are bright golden yellow and if it is gold or yellow silk it would be better. As for Venus' colors cool rosy red and similar colors are used and if it is silk it would be better, for Mercury's color is the mixture of all colors and if it was see through it would be better, for Moon's colors the shiny white and if it was linen or white silk it would be better.

When it comes to the *planets incenses*, Saturn rules every stinky incense like lynx, army barracks weight lifters and similar; Jupiter rules every good smelling incense like ambergris and aloes wood; Mars rules all incenses mild, spicy and hot like pepper, any other mild pepper flavored spice and ginger; the Sun rules all good smelling incense like musk and ambergris; Venus rules all mild pleasant

smelling incense like roses, violet and green myrtle; as for Mercury every pleasant smelling incense mixed like narcissus, violet, myrtle and mallow and the Moon has every pleasant cold smelling incense like camphor, roses and fresh smelling scents.

As we are done mentioning that, we come back and attach what we mentioned earlier about the supportive materials of the planets and how each planet had different material that helped in its functioning we now relate that to the zodiacal signs with the help of each sign's analogy which is mentioned in chapter two of this book:

So first we start with ARIES the first part of the material is *yellow* and the way it is made is by grinding the *green gall* very fine so as the gum and *copperas* each gets grinded individually. Combine one portion of each the gall and the gum with half portion of the copperas with one *egg white* and *hazelnut* and gets put in a jar and sealed so when ever it is needed give it a little beat and use it. The second part of the material is *golden yellow* and the way its made with equal portion of *talc* (which is a kind of metal stone) and *limestone* and grind them then mix them with *honey* and *water* then drain it in a *gourd alembic* and put in a drop of *glue* and draw with it, and for the third part of the material is *white* made of *talc* and *egg white*, with TAURUS the first part of the material is *smoky dust colored oleander* and the way it is made is by gathering all the *smoke* and hang in a high place and put with it *glue* and *gum* in a thickness of one Dirham (it is a silver coin used in different weights through ancient time for measuring which equals six seeds of wheat for each carat) for each ounce with some *salt peter* then draw with it, the material for the second parts is *golden yellow* and for that take the *gall* and shake it

till the *blackness* within comes out then cover it with *water* then beat that water with *red water* taken out of *gum* and add some *glue* to that then draw with it, as for the third part of the material it is *yellow* and that you use as we explained earlier.

GEMINI: The first part of the material is *golden* and we have mentioned how it is done, as for the second part the material is *red* and that is made of *red dripped copperas* and *gum* with adding a little *glue*, the third part of the material is *yellow* and that was already mentioned.

CANCER: The first part of the material is *white* and as already mentioned, the second part of the material is *golden yellow* and it is already mentioned, as for the third part of the material is *black* and it is done like the *white* part of the material but you mix equal amount of the *copperas* with the *gall*.

LEO: The first part of the material is *dust colored oleander*, the second part of the material is *golden yellow* and the third part is *pomegranate red* and this is made by washing the *pomegranate glue* several times to refine it then mix with *green gall water* and leave it sit for an hour time then add some *glue* and some *gum* beat all the mixture together then draw with it.

VIRGO: The first part of the material is *golden red* and its made by grinding the *saffron* till it is very fine then mix with *green gall water* and make sure it is covered all the way to the top with the *water* and leave it sit for an hours time, add some *glue* and then draw with it, the second part of the material is *dust colored oleander*, the third part is *yellow inclined toward red* made by grinding the *golden metal*

and mixing it with *saffron water* and little glue then you can write with it.

LIBRA: The first part of the material is *dust colored*, the second part of the material is *black* and the third is *white*.

SCORPIO: The first part of the material is *black*, the second is *yellow* and the third is *dust colored*.

SAGITTARIUS: The first part of the material is *red*, the second is *yellow from yellow golden material* and the way it is made is that it gets left on the fire for one night till it is all coagulated the next day then mix *egg white* and some glue to it then draw with it, the third part of the material is *dust colored*.

CAPRICORN: The first part of the material is *green* and is made of *verdigris* and some glue, the second part of the material is *red* and it is made of *ginger* with some glue and gum and the third part is *black*.

AQUARIUS: The first part of the material is *copper red* made of *snake blood* and (it is the blood of the two brothers), with some glue, the second part of the material is *black* and it is made by taking a good quality *Persian ink* with equal portion of glue and *gall* with some *burned papers*, beat the mixture then sieve it and knead it with *egg white*. Then let it dry and as it is needed get it solvable then draw with it. The third part of the material is *green* and it is made of *animal bile* with some glue and then you may write with it.

PISCES: The first part of the material is *gray* and it is made of *smashed zircon* with *egg white* and a little glue, as for the second part of the material is *dust colored* and its

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made of *burned thistle plant sides* with some glue then draw with it, as for the third part of the material is *red*.

All these materials are needed in magic and spell work beside all the other knowledge that we have mentioned earlier about the planets. That is why Mercury the knowledgeable says that to acquire a certain planet's character, obtain its power and use its special spirit you have to know the food, drink, fabric, incense, time, profession, materials, demands, what kind of sacrificial animal, engraved stones or charms, enigmas, astronomical proportions and revealing spirits and everything related to these planets to be able to succeed in connecting the sky's power with the earth's power and when they connect you will be able to get what you need otherwise any little negligence in some of the requirements would cause an opposite reaction and the wanted thing would be voided.

There is also an urgent need for the knowledge of the regions, territories and countries because the planets have each their own features that work in certain regions and countries and not in others this is also why when it comes to elements like metals, plants and stones there are certain countries which have a larger number of these elements than others.

For the special materials of some of the planets it was also written, that it could make with no doubt anyone laugh and happy and it could be taken out or go away as the planet turns, the *west sea* is famous for the *silk, hyrax, licorice mastic and bearded slaves*, as Yemen is famous with very good smelling *glue, mules and bridles* and in Yemen there is also a mountain that has a water way on both of its sides where the water flows but right before it reaches the

ground it freezes and this is what makes the white *Yemeni alum stones*.

The *Indian aloe wood* is found on an island in India at a distance of five days from *Kumar* its called *Kubriya* and in *Kumar* they have the *Kumara aloe wood* at a distance of three days from *Sanf* where there is the *Sanf aloe wood* which its also known to be better than the *Kumara aloe wood* in quality and weight because it sinks in water and there is no aloe wood anywhere other than these three locations.

People say that in *Mecca* and *Medina* no one gets sick with plague or leprosy yet *Khyber* is known with fever, *Bahrain* known with spleen diseases, *Buhayra* is known for freckles and ulcers. As for *Syria*, it is known for plagues.

Onyx is a stone that is brought from two places: *Yemen* and *China*. The best stone between them is the *Yemeni stone* and to be more sufficient the stones characteristics are derived from its name, the Chinese people hate to even get close to these stones for what it has of pessimism yet they still take the stones out but the people that do that are recluses and they do this for money and living. The kings of *Himyar* from *Yemen* never wore any of the stones on their clothes or put it in their vaults and they don't even try to hold any of the stones or seal them and who ever held or sealed it his troubles arose, had scary nightmares all the time and troubled talking between him and people arose. If a stone was hung on a child, that child's saliva increased. Yet it is still used in the engravings and charms for the performance it has on the planet's spirit.

Zinc is formed on the coast of the *Indian Sea*. It is fine delicate and colorless and there is that which is formed in

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China in the coast of the Chinese waters and it is a green harsh stone with holes and there are some that are formed in *Andalusia* and that stone is shiny white in color covered in lead and heavy in weight and it colors paints red copper to yellow.

The majority of the stone *Lapis* is in *Andalusia*, where there is a big dispute over it and paper. As for *Iron*, it is found in areas toward *Ash Buna* and the red *Ruby* stone is found in *Fahs*, which is one of the regions of *Malka*. *Fahs* is actually known more for its *Sunbird*.

Loadstone is found in some *Tadmor* areas as for the shading (is also called the *bloodstone* or the mountain stone) it is a stone shaped like a lentil with many different colors could be found in *India* and some in the *Iranian mountains*, used in the old time as a drug to cure some eye diseases) that is found in *Kortuba mountains* in quantity. So is the special stone for gravel that is called the *Yahudi* can be found on these mountains too.

Golden red stones, which are like no other stones like it, are found in the *Anda mountains*. The jewels are found mainly in *Barcelona* and the gold is usually found in *Ghirnatah*. High quality *mercury* is found on a mountain called the *Baronies* mountain also *Tin* is mixed with *beer* made out of cows is called *Butrina* which is one of the most fine quality tins in coloring the copper as we have mentioned earlier.

As for *Kohl Metals*, they are found in the *Kortuba* region. *Copperas* is found in *Bilibla* along with so many other wonders that each regions and lands are specialized with.

It is also known that *Ahwaz's* little towns change the health of whoever lives in it to the be like the health of its own people even if they were kings and noble masters. It has been told that there is not one person with healthy red cheeks in that little town because the fever is always there and the people are always sick with it. That is probably because the mountains surrounding *Ahwaz* are swarming with a huge amount of snakes, scorpions and killer locusts.

There is also a town in a valley of *Khrasan* that is so deep under, that the eye can't see. They are known for bad manners and that valley is attached to Indian towns. This valley is known especially for its wealth of *diamonds*. As for *Heet* lands, they are specialized with *oil* and, what the Roman calls, *stone oil*. It also specializes in *petroleum salt* which is *black hard salt*. There is also the *Andorran salt*, which is *fine crystal white salt* that has a powerful bright white color, which a little village in *Syria* is specialized with. They call it *Andra*. The *Sathuran tree* is only found in *Africa* and not in the east. In *Tripoli*, there is a rotten kind that grows in the tree holes of *oak tree* where the rainwater gathers and thickens. The color of it is *light black* and it is *bitter in taste*. It also grows in the holes of *ebony trees* as for *walnut tree grove* it is a *soil white turned to yellow* more like *hummus* and that is brought also from *Burka*. So is *Anda*, which is a brick made of *clay mixed with straw* could be found in *Telmasan* area that is mostly known for the *honey wine*. It is a wine that is very quickly made. They prepare it at noon and by dinnertime it would be ready to drink. That is all besides another number of things that cannot be counted that indicates all this is nothing but astronomical charms with spiritual reasons.

☾ Picatrix ☽

Galen has mentioned in his book that if we look around us we will be able to see that people's faces, their looks, characters, shapes and nature looks so much like the nature of the region they live in. Also, Bukrat has mentioned in so many places in his book under the name of *In Valleys and Regions* that people's faces and manners match, without a doubt, the regions they grow up in.

That is why there is a great need in knowing the nature of each region and territory to be able to understand the specialty of each individual planet and the planet's specialties together. The planets also individually have their own high power like the Moon has the power of growing plants and curing them. It is a superior power that helps in ripening the fruits and any produce and the power for life in the eggs also its superior power on ebb and flow and all that causes the flow of the power in the world. Yet it does also have a negative affect on some like on figs and whatever the Moon spoils the Sun is known to fix so as the Moon has an effect on the growth of the plants and cures the water animals it also corrupts the land animals at night and that is only if they happen to be exposed to the Moons eclipse on its seventh great luminous when it is in the middle or the tail of the earth. As for Jupiter, it has the power of performing life and providing it with wisdom. It also plans the levels of politics from the religious side like establishing the religious laws. Venus on the other hand has the power of performing in areas of entertainment and the luxurious life. It also outflows the follower with only desire and takes away any diplomacy or organizing ability. Mercury gives the follower the power of speech and intelligence and sharp sight. Saturn has the power of evaluating benefits and affects the cultivation and gives the sight of

depth and planning in politics and provides protection from high buildings.

Mars causes bloodshed, conflicts and compulsion. As for the Sun it gives light to all the planets, fixes the world and everything else on earth and overcomes the darkness. It also helps in achieving interests, it spreads understanding and it brings happiness and delight. The Sun is also set right between the other planets in its orbit and the greatest in its functions because of its location it has the power to move the orbit around itself from inside and out from west to east 56 minutes and 8 seconds with the average movement everyday and that is the movement that dries the food and ripens the fruit and grows the grass, so simply the Sun is the light of the world. See how wonderful this archaeological knowledge is and how spiritual these wonders are that are created by Allah the First and the Last.



The first part of the book is devoted to a general introduction to the subject of the history of the world. The author begins by pointing out that the history of the world is not a single, continuous process, but a series of events and movements which are constantly changing and developing. He then proceeds to discuss the various factors which have influenced the course of human history, such as geography, climate, and the nature of man himself. The author also touches upon the different stages of human civilization, from the earliest times to the present day. The second part of the book is a detailed account of the history of the world, from the beginning of time to the present. The author follows a chronological order, starting with the earliest times and moving forward to the present. He discusses the various civilizations which have flourished throughout history, and the events which have shaped the course of human history. The author also touches upon the different stages of human civilization, from the earliest times to the present day. The third part of the book is a general conclusion to the history of the world. The author summarizes the main points of his argument, and offers his own views on the future of the world. He concludes by pointing out that the history of the world is a continuous process, and that the future of the world will be determined by the actions of man himself.



Chapter Four

I WOULD LIKE YOU TO KNOW reader that I have seen an amazing book written by *Ja'far Al-Basri*, he called the book *The Stored Book*. He was hiding this book at one of his friends and never showed it to any one for the fear of some might see the secrets that are written therein but I got the chance to see and read the book and I found that he had divided the verses of the *Holy Quran* by the seven planets and he claimed that someone else had done that dividing and that once you understand this knowledge you will be able to reach a lot of secrets. He also claimed that this dividing brings out the stored names that Allah placed in the hearts of the men of understanding, the wise men and the adepts. Here is a sample from this dividing which also shows the duration of countries and the astronomical circulation. After establishing the dots on the first verses of the *Holy Quran* it is used as a key for Venus's circulation number divided on those dots then you take the total number and you can know with that the beginning and end time of the next duration of the government. He claimed too that by knowing this information you can reach everything which appears in each planet's circulations of wonders and impacts and that I call a real wonder.

The symbols had two meanings, if the symbols represented words, then it carried one revealed meaning and another hidden meaning. So the sentence carried a

word with two meanings one clear and one hidden and it has been said that is the reason behind why it has some wisdom and benefit to it. Just like the *Holy Quran* has a revealed meaning and another hidden one. The revealed and hidden meaning does not necessarily mean it had to be revealed or hidden from one side of the same meaning it actually meant that the revealed meaning had a totally different meaning from the hidden one which is why Allah Almighty made us use our knowledge and sense of imagination to reach the hidden meanings and asked us to use our mind power to reach the revealed meanings.

Yet a lot of people said that if we can reach what is hidden in meaning with our knowledge sense then it is a no longer hidden meaning it is actually revealed meaning and what they try to reach by using the mind makes it mysterious and confusing that is why what appears to some but not to others caused the confusion and conflict between people.

What we need to acknowledge is simply that what was hidden in meaning was hidden just because it was actually too revealed so it had to be hidden. We also need to know that everything that exceeds its limit is turned against it.

Although as an example, there is a great amount of evidence in the universe, no one knows it all but Allah for reasons only he knows. All of these proofs blind the eye like looking directly into the light, the eyes cannot continue to face the light. That is why the power of existence is the reason for hiding it. That is why it has been hidden because revealing it was more powerful. He is the revealed that has no comparison and he is the hidden, nothing has more essence than him. He is Allah that is

hidden to appearances but he is revealed in his verses of the *Holy Quran*.

We also need to acknowledge that the meaning behind the twenty-eight letters in the Arabic language is specifically numbered because it represents a full person from body and soul. The first fourteen letters is the rising of the soul and if the soul is hidden then these letters secrets are hidden too. As for the other fourteen letters they are the rising of the body and the rising of the descending spirits that appeared and had a reason for being revealed and do not think, reader, that this is a coincidence, it is planned by the supreme power and it has great meaning in it.

To point out and reveal these guarded secrets and restored knowledge is very important because it is the secret of the *Holy Quran* itself the first letter in the word *Qurrn* is one then the total numbers of letters comes to five and five is the only number that is a round number, which if you divide it by itself it keeps its nature and the first letter means the beginning which means the beginning of the creation and the letter *N* at the end means the end which means the end of the creation.

We need to acknowledge that the wise men tried to keep these secrets from being revealed for too long yet that did not prevent it from falling in the wrong hands. That is why it has been said, never give wisdom to the unworthy because it is unfair to the knowledgeable. And do not stop wise people from having the knowledge because that would be unfair to them. They also say do not dangle pearls before swine and they say talk to people the way they can understand and do not talk to them in a way that they can not understand. If I happen to talk to people

about what I know they would cut my throat. That is why the law-maker does not prevent asking but he does prohibit the continuous demanding of answers, he also says that people before us got wiped out for their continued demand for answers from their prophets. They even say that a nobleman has been wiped out from the list of holy men because his insistence in asking questions. That is why readers you need to acknowledge as much as you can from this information and keep it to yourself. Now I will tell you what I have seen in Ja'far's book of knowledge as the need for this knowledge is great. Ja'far has also claimed that this dividing of the *Quran* required a lot of organizing.

☞ DIVIDING THE QURAN BY THE SEVEN STARS ☞

The first chapter of the *Holy Quran* is the *Fatila* chapter and the letter symbol for it is Z, he said the first part of the chapter goes to the Sun and the end goes to Mars.

He also related the first part of the *Baqara* chapter and the letter symbol for it is RFZ to the Sun and the end to Mars.

The *Al-i-Imran* chapter's first part is related to the Sun and the end part of it to the Moon and the letter symbol for it is R.

The *Nisaa* chapter's first part goes to Saturn and the end of it to the Moon and the letter symbol for it is CAH.

The *Maida* chapter's first part goes to Saturn and the end of it to the Sun and its letter symbol for it is CKG.

The *An'am* chapter's first part goes to Venus and the end of it to Jupiter and the letter symbol for it is CSW.

The *Ar'af* chapter's first part goes to Mars and the end of it to the Sun and the letter symbol for it is RH.

The *Anfal* chapter's first part goes to Venus and the end of it to Mars and the letter symbol for it is *AW*.

The *Baraat* chapter's first part goes to the Sun and the end of it to the Moon and the letter symbol for it is *CL*.

The *Yunus* chapter's first part goes to Saturn and the end of it to the Sun and the letter symbol for it is *CT*.

The *Hud* chapter's first part goes to Venus and the end of it to Mercury and the letter symbol for it is *CK*.

The *Yusuf* chapter's first part goes to the Moon and the end of it to Venus and the letter symbol for it is *CYA*.

The *Ra'd* chapter's first part goes to Mercury and the end of it to Saturn and the letter symbol of it is *MH*.

The *Ibrahim* chapter's first part goes to Jupiter and the end of it to Mars and the letter symbol of it is *NA*.

The *Al-Hijr* chapter's first part of it goes to the Sun and the end of it to Sun and the letter symbol of it is *ST*.

The *Nahl* chapter's first part of it goes to Venus and the end of it to Mercury and the letter symbol of it is *CKH*.

The *Bani-Isa-il* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is *CY*.

The *Kahf* chapter's first part of it goes to Venus and the end of it to Mars and the letter symbol of it is *CYA*.

The *Maryam* chapter's first part of it goes to the Sun and the end of it to Mars and the letter symbol of it is *SH*.

The *Ta-Ha* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is *CLB*.

The *Anbiyaa* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *CYA*.

The *Hajj* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *AH*.

The *Mu-minun* chapter's first part of it goes to the Moon and the end of it to Mercury and the letter symbol of it is *CYT*.

The *Nur* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *SD*.

The *Furqan* chapter's first part of it goes to Saturn and the end of it to the Moon and the letter symbol of it is *IZ*.

The *Shu'araa* chapter's first part of it goes to Saturn and the end of it to the Jupiter and the letter symbol of it is *RKW*.

The *Naml* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is *SD*.

The *Qasas* chapter's first part of it goes to Mercury and the end of it to Jupiter and the letter symbol of it is *FH*.

The *'Ankabut* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *ST*.

The *Rum* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *S*.

The *Loqman* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is *LD*.

The *Sajda* chapter's first part of it goes to Venus and the end of it to Venus and the letter symbol of it is *KT*.

The *Ahzab* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *AG*.

The *Saba* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *ND*.

The *Al-malika*² chapter's first part of it goes to the Moon and the end of it to Jupiter and the letter symbol of it is *MH*.

The *Ya-Sin* chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *FB*.

The *Safat* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is *CFA*.

The *Sad* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *FH*.

The *Zumar* chapter's first part of it goes to Saturn and the end of it to Jupiter and the letter symbol of it is *OB*.

The *Mu-min* chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *FB*.

The *Al-Sajdah*³ chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is *NB*.

The *Ham-Asad*⁴ chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is *MT*.

The *Zukhruf* chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is *FT*.

The *Dukhan* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is *NZ*.

² The correct Sura, Number XXXV, is *Furqan*.

³ The correct Sura, Number XXI, is *Ha-Mim*.

⁴ The correct Sura, Number XLII, is *Shura*.

☿ Picatrix ☿

The *Jathiya* chapter's first part of it goes to Mars and the end of it to Mars and the letter symbol of it is *LW*.

The *Ahqaf* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is *LD*.

The *Al-kitaab*¹ chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *M*.

The *Fath* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *KT*.

The *Hujurat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YH*.

The *Qaf* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *MH*.

The *Zariyat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *S*.

The *Tur* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is *MH*.

The *Najm* chapter's first part of it goes to Venus and the end of it to Jupiter and the letter symbol of it is *SA*.

The *Qamar* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *NH*.

The *Rahman* chapter's first part of it goes to Jupiter and the end of it to the Moon and the letter symbol of it is *AW*.

The *Waqi'a* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is *SZ*.

¹ The correct Sara, Number XLVII, is *Muhammad*.

⇒ Ghayat Al-Hakim ⇐

The *Hadid* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *KT*.

The *Mujadila* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *KB*.

The *Hashr* chapter's first part of it goes to Jupiter and the end of it to the Sun and the letter symbol of it is *KD*.

The *Mumtahana* chapter's first part of it goes to Venus and the end of it to Mars and the letter symbol of it is *YG*.

The *Saff* chapter's first part of it goes to the Sun and the end of it to Mars and the letter symbol of it is *YD*.

The *Jumu'a* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is *YA*.

The *Munafiqun* chapter's first part of it goes to Saturn and the end of it to the Sun and the letter symbol of it is *YA*.

The *Taghabun* chapter's first part of it goes to Venus and the end of it to Saturn and the letter symbol of it is *YH*.

The *Talaq* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YA*.

The *Tahrim* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is *YB*.

The *Mulk* chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is *L*.

The *Qalam* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *NB*.

The *Haqqa* chapter's first part of it goes to Jupiter and the end of it to Mars and the letter symbol of it is *NA*.

The *Saal Saail*⁶ chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is *MD*.

The *Nuh* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is *KT*.

The *Jinn* chapter's first part of it goes to the Moon and the end of it to Mercury and the letter symbol of it is *KH*.

The *Muzzamil* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is *YT*.

The *Muddaththir* chapter's first part of it goes to Venus and the end of it to the Sun and the letter symbol of it is *NW*.

The *Qiyamat* chapter's first part of it goes to Venus and the end of it to Saturn and the letter symbol of it is *LT*.

The *Al-Insan*⁷ chapter's first part of it goes to Jupiter and the end of it to the Sun and the letter symbol of it is *LA*.

The *Mursalat* chapter's first part of it goes to Venus and the end of it to Venus and the letter symbol of it is *N*.

The *Nabaa* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is *MA*.

The *Nazi'at* chapter's first part of it goes to Venus and the end of it to the Moon and the letter symbol of it is *MH*.

The *'Abasa* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is *MA*.

The *Takwir* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *KT*.

⁶ The correct Sura, Number LXX, is *Mu'arrij*.

⁷ The correct Sura, Number LXXVI, is *Dahr*.

⇒ Ghayat Al-Hakim ⇐

The *Infitar* chapter's first part of it goes to Saturn and the end of it to Venus and the letter symbol of it is YT.

The *Tarfif* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is LW.

The *Inshiqaaq* chapter's first part of it goes to the Moon and the end of it to Saturn and the letter symbol of it is KG.

The *Buruj* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is KB.

The *Tariq* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is YZ.

The *'Ala* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is YT.

The *Ghashiya* chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is KW.

The *Fajr* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is KT.

The *Balaad* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is K.

The *Shams* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is YH.

The *Lail* chapter's first part of it goes to Mars and the end of it to Jupiter and the letter symbol of it is KA.

The *Dtuha* chapter's first part of it goes to Mars and the end of it to Mercury and the letter symbol of it is YA.

The *Inshirah* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is H.

The *Tin* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *H*.

The *Iqraa* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *YT*.

The *Qadr* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is *H*.

The *Baiyina* chapter's first part of it goes to Venus and the end of it to Mercury and the letter symbol of it is *T*.

The *Zilzal* chapter's first part of it goes to the Moon and the end of it to Saturn and the letter symbol of it is *T*.

The *'Adiyat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YA*.

The *Al-Qari'a* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is *H*.

The *Al-Haakim*^{*} chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *H*.

The *'Asr* chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is *G*.

The *Humaza* chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is *T*.

The *Fil* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is *H*.

The *Quraish* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is *D*.

* The correct Sura, Number CII, is *Takathur*.

The *Aru Ayit*⁹ chapter's first part of it goes to Saturn and the end of it to the Moon and the letter symbol of it is Z.

The *Kauthar* chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is G.

The *Kafirun* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is W.

The *Nasr* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is G.

The *Lahab* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is H.

The *Ikhlās* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is D.

The *Falaq* chapter's first part of it goes to Saturn and the end of it to Venus and the letter symbol of it is H.

The *Nas* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is W.

Now as we had the chance to look at this dividing and organizing of the planets with the chapters of the *Holy Quran* we can see clearly how brilliant and wonderful this dividing of the creation and duration from the beginning of the creation of the sun and we return at the end to the sun and that is some of what I found in Ja'far Al-Basri's book of wonders.

I have also seen something similar to this layout of the planets in Abu Yusuf Jacob Bin Isaac Al-Kandi's book under the name of *The Lasting Duration of Arab Countries* he

⁹ The correct Sura, Number CVII, is Ma'un.

also was named the Philosopher of the Arab world for his expertise and skills in this knowledge.

He Mentioned in his book, under the name *My Book of History*, that Jewish tribes went to the Prophet Muhammad (Allah's blessing and peace be upon him), some of these tribes were Hayaa bin Akhtab, Abu Yaser bin Darrar and Kaab bin Asaad and they told the prophet "we heard that you have received the chapter Alam" so he answered "Yes, I did" so they told him "Then you will be ruling for Seventy one years". Al-Kindi also claimed that gathering the first undotted numbers from the first verses of the Holy Quran and the unrepeated ones would let you know the duration of each country in the world.

He also claims that the most repeated numbers are the most valuable and stronger in ruling. That is all that he mentioned in his book about this type of dividing and I have never seen anyone else that had the same system. Al-Kindi does not go in-depth to explain this system but he does tell how to do it. Which is by taking the total letters of the first verses of the Holy Quran and the total number of letters of Venus's first and last part of the chapters and like so *HGFA* then you drop the repeated letters and the result is the number of ruling Venus and the duration. With this you will understand the secret of each country's ruling duration.

As we already advised you reader, you have to keep this knowledge to yourself and do not share it with anyone else, because this kind of knowledge should be kept in the hands of who can protect it, this is also why the lawmakers never revealed the secrets of the spirits to people even if they ask them about it. The spirits essential nature is revealed to whom desires to see in the shape of a gentle

figure released in the body from the heart and veins and gives the body the heat, breathing and pulse to the brain and nerves so it controls the feelings and movements because the body's main element is the soul and the soul's main element is the body and both the body and soul are united in one. The soul runs through the body with air and the mind is the source of body actions. The location of the soul in the body is in the left side of the heart, the heart that mounts the soul and spirit power and carries it to the rest of the body parts. As for the body parts they are on the other hand created from a soft, gentle fiery nature. The body simply is a fiery jewel born from the mixture of elements and the pleasant smell feeds the soul and heart. Beauty also feeds the body and liver. So when the body is this delicate and this knowledge is this important and holy, how can we trust anyone or let anyone reveal its wonderful secrets?



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... the ... of ...

... the ... of ...



Chapter Five

LET US GET BACK TO WHAT WE PROMISED to mention about dividing the planets into the three main living and found elements. As the whole world is either *Animal, Plant or Mineral* and the world does not depart from this pattern yet there are levels, like the animals have levels and their highest is the human being then second comes the rest of the animals. The animals are divided according to their senses, some have one sense like the oysters and some have two and three and four and some has five and finally the humans have ten; five are noticeable externally and five hidden on the inside just as we have mentioned them earlier. The animals have different characteristics like some have two right sided so they are double right sided with no left side and some instead of a lip it has a beak, some of them their night is day and some have hair like thorns, some have claws for nails and some are headless and some have their eyes in their chest. There are also some slaughtered like locust and fish and some are thin in the middle like ants and some of them have crowns and some have rings. Some also have engravings and some have scales and some have shells and some are swimmers and some are weavers and some are builders, some have many legs and some have none, some have hooves and some have toes then there are some that fly and some live on the land and some almost can talk.

Just as the human being is the link between animals and angels the fish links between birds and the rest of the animals and the oyster is the link between animals and solid objects as the oyster does not have more than one sense because it is close to the ground and it is so similar to plants. The human being took from each object an equal element and it is considered to be the fairest animal of all and the human being has the most straight body frame and setup. He is also the most moderate in temper.

You also need to know reader that every element has an animal with which it is specialized and belongs with like birds belong with air; whales belong with water, fire belongs with Djinn and the *Almurda* which is the full and the partial fire and it belongs with the *salamander*. Also the earth-like elements are specialized with metals and plants.

So as we can see everything unites and works together although every element has its own characteristics like the bird's life and will is in flying in the air. Whales also their life and will is in the water and the hidden, disobeying animal's life and will is in the fire, so the whole weight is in the earth that is under its other sister planets. Maybe some of you would ask how is it possible for Djinn to remain in the element of fire? Well there is an example of that in the human body and that is anger, evil desire and revenge that are nothing but an extreme fiery reaction in the body and if you over exceed in these feelings you became nothing but a devil. This is like the devil that we cannot see with our eyes.

But if you manage to control this feeling then you become an angel like the angels we cannot see with our eyes yet they do exist inside of us and exist in the upper assembly that is above this created world. The Djinn also

do exist and they relate to fire. The human being is a microcosm, everything exists in the divine world and something similar or just like it is reflected in the human being. The human being on the whole is copy of the macrocosm.

Let us go back now to where we stopped talking earlier about acknowledging and preparing to reach to our desires:

We have to know before anything that acknowledging is part of preparing and preparing is part of desiring so we need to know that by dividing the three elements on the rotating planets will be useful for the reason we desire to achieve. That is why all the *Chaldeans* from among the *Nabataeans*, the *Christians* from *Egypt*, the *Assyrians* from *Nabataea* that live in *Syria* and *Habasha* that live close to the *Christians* of *Egypt*, the *Kurds*, *Indians*, *Iranians* that live close to *Nabataeans* in *India* and the *Chinese*, although they have their differences yet they all have one similar thing and that is working in *Magic* and mixing elements together and using these elements some by putrefying it, burning it, eating it, dangling it or in charms and in so many other strange ways that they have mentioned in their books.

I would like now to mention some matters from *Abu Bakr bin Wahshiyah's* book that was written in principle about cultivation and farming some matters that he had referred to about the *Nabataean* people. He said that they had some strange mixtures that they made that have great effects with the planets functions and on the air after mixing them with fiery power. This results in pushing the spiritual air or *pneumata* through that spiritual mixture to the chosen person. You see, the air is a very important

element, no soul can live without air so air is the intermediary of the acceptance and giving. The air also has more power in carrying out the force and energy of the desired person. That is why you cannot dismiss these actions once you have done them because they are divine spiritual actions attached together. He also mentions in his book that the Nabataeans have matters and actions in elevation mixture with the human body parts from plants and other elements that they can move with the human's spirits whenever they wanted. They also have the words that move the spirits with an original dividing and talismans with clear reactions.

I have also seen and heard about the Indians' knowledge in some of these matters from Abi Ghalib Ahmad bin Abdel-Wahid Al-Ruzbady's book that he named *The Book of Dividing the Knowledge and Revealing the Concealed* one of the interesting matters that he has written is as follows, "I have been told a story from a trader from Kharasan that I know and trust, that on one of his trips he had met a man from India. The man was selling merchandise from Binsiyar. He talked with him about this magical knowledge and he happened to be aware of that knowledge too. Then they argued over a couple of points that he had suspicions about. So the Indian man called the trader for a demonstration and there was a rich good looking boy from the Balkh tribe, he claimed that he will bring that boy for obedience and make him leave his wealth and remain in the trader's house till he releases him at the trader's choice and desire. So the trader agreed for the demonstration for two reasons one for learning such knowledge and one for fun. So the Indian man made the figure of the planets with the ascendant and then he drew a small picture. Then he said the rising sign is Aries and it

is accompanied by Mars and the seventh is Libra and it is accompanied by Venus then he said *Bakh Bakh* and the trader asked him what is that? And he said that means that the rising sign and the seventh had agreed to the matter that you want because Mars and Venus are planets of matrimony and pleasure. Then he made Mars the traders sign and symbol and Venus the boys sign and symbol. Then he looked at their location astronomically for when they connect in a trine and there was forty days till that connection at the time. So the Indian man said in forty days time the boy will come to you and stay with you. Then he took a piece of lodestone and crushed it real fine like tiny dust particles and kneaded it with *Quassia* (it is a bitter Medical plant used to cure patients with intestines problems) till it became one well mixed dough then he made a little figure shaped like the trader and then he took hard garlic and mashed it with wax and made of that the boys figure and then he dressed the figures with clothes similar to their own.

Then he took a jug made of pottery and lined seven sticks made of *Myrtle*, *Aleppo Pine*, *Pomegranate*, *Quince*, *Mulberry*, *Daphne* and *Buttonwood* then he put four under and three on top in the shape of a cross. Then he installed the trader's figure in the jug first then the boy's figure with his back to the trader's figure. He did this as Venus was facing Mars and he kept coming back every day at the same time he mounted the figures in the jug and the boys figure leans toward the trader's figure slowly everyday till the day of the trine then the boy's figure was facing the figure of the trader and they stuck face to face. Then he folded the boy's figure away from the trader's figure and covered the jug and ordered the trader to bury the jug under a furnace with some coal and then he incensed the

jug with frankincense. Then he said some words that the trader memorized from him in Indian language. Once he was done with his words he told the trader to dig the jug out and open it, so he did and he saw that the boys figure was all turned toward the trader like it was made that way. Once he put the figures back under the furnace the boy suddenly walked into the place and stayed at the trader's place for ten days and when his family started asking for him and the Indian saw that he said now we release the boy and he said I did what I promised you to do. Then he took the *seeds of Arabian Jasmine* and he kneaded it with wax and made a wick and lighted it up under the furnace after he took the figures out from under the furnace and separated them as to show the trader also how many more wonders he knows. Then he said some more words and the boy became like a drunk and got out of his drunkenness he opened his eyes and said can I have the permission to leave so they gave him the permission and he left. People ended up talking about this spiritual experience because the boy was away from his home for too long and that caused the trader to move away. This was one of the most interesting stories in Al-Ruzbady's book that I thought would be of some benefit in mentioning as to see how some of the fortunes work and how some of the people with this knowledge operate these fortunes.

Now I get back to what I promised you reader, to talk about how to bring the spirits and mix the originators to construct talismans and the use of elements like smoke and food to make talismans for your personal benefit. Yet first I have to advise you about something:

You have to know reader that this book with the knowledge I gathered by working long nights, searching and reading other writers' books about this knowledge, I took the useful knowledge and disregarded others. I made this book the most accurate with the most approved methods of all in creating these talismans which means it requires from you absolute secrecy and protection for this knowledge. I had gathered all this information from two hundred and twenty four books from other writer's books that contained similar knowledge and I was able to put the book together in six years then I was able to achieve what I was hoping for and it is my final work.

Getting back to our subject about bringing the spirits and using them for your benefit. Before you bring a spirit it is necessary to know the nature of the planet and you need to invoke its spirit to reveal its power. You also need to know what we have mentioned earlier about each planets color, taste and smell so you prepare the inside core of your body with its nature and taste and that becomes your alimentary food to keep the health of your body and you start leaning slowly to a different nature of food that matches that planet and your body starts to accept only that certain nature of food and nothing else, then you observe the location of the desired planet according to the other straight astrological signs lines. The desired planet should not be on the same line with another planet that has a different nature than your desired planet. The desired planet should be on a straight line with the earth without interruption.

Then you learn about what metals that planet is specified with and you make with those metals an empty cross in the proportion that you have ascertained from

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your desired planet and the cross should be empty bottomed and its top penetrating to the atmosphere and the bottom of the cross divided on two sections. Then you mount the picture of what you desire to see from the spirits on that cross, for example, you put a picture of Lion or Snake if you desire to be prepared for fighting or prepared for your enemies plans.

Or you could put a picture of a bird if you wanted to be saved from dangers or you could also put your own picture sitting on a chair if you desire to be promoted or get into a high ranking place and similar to that and also the opposite if you wanted to work on some one else you need to humiliate or punish and make whom ever you like an obeying slave to you.

When you do this on humans you need to learn the planet of the persons orbit and the time of his birth which planet it was and then you make a figure to that person from one of that planet's stones and the times for the planet. Then make sure that planet will not be interrupted by another planet or be in the same sign he is from, so it does not jinx it. Then you put that figure with the picture of what you desire to see that person in or on.

If it happens that you want to affect more than one person or you happen not to know the planets they are from then you gather seven stones corresponding to the seven planets like *Cement* for Saturn, *Aquamarine* for Jupiter, *Golden metals* for Mars, *Gold stones* that appear on the surface for the Sun, *Bloodstone or mountain stone* for Venus, *Talc* for Mercury, *crystal* for the Moon or similar other stones that each planet are specialized with. We make a figure of these stones at the hour of each related stone to each planet and these seven stones would carry

the cross that we had mentioned earlier. The reason it is a cross shape is because we also mentioned before that everything has to be connected to its shape and that if it was not a matching shape it will not connect and we are trying to reach the higher spirits with a figure of its shape and we do not know what the shapes of the spirits are and we do not have any proof if they are shaped like humans or not and because we do not know that is why we use the cross and add our pictures to it. The cross is a just one of their symbols because this knowledge is built toward them with pictures. So many have searched for this before they determine to use the cross because it was confusing to find a shape for the spirits especially since there were so many different shapes and figures of every plant, animal and metal so they have chosen the cross. It is a shape that has height, width and weight and an outside feeling to it and the shape of the cross is more appealing to the spirits than any other and that is one of the spirit's secrets. This brings us to the fact that all people and all creatures are under the influence of the mentioned seven planets. So if the spirit connected with this figure reached its target, then that target becomes more powerful and more glorious. So whatever the desired picture is, it reaches its target so if it was a human it changes that human, if it was an object then it changes that object to what you desired it to be.

After we are done with that part, we take a brazier made from the same material of the cross and you make the brazier with an open top and an open bottom but the open top should not be bigger than a little hole so it is the only way out from the top for the frankincense that you will be using. Then to bring the spirits down you need to be in a clean place that has no covered ceiling so it is open to the sky and you cover the place with plants from the

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same planet's nature that you are bringing its force down. You lay the plants completely flat and not too close or too far to each other then you use the incense that has the same nature of the desired planet on yourself too then you put the rest in the brazier and the cross is on the top of the brazier facing the smoke of the frankincense that is getting in from the bottom hole and coming out from the top hole. You make all this in the one hour you have of the planet. So if you do all this the smoke of the frankincense that is made of the planet's nature will connect with its effect in the astronomical signs straight to earth without interrupting another planet with a different nature. So if the connection of the above happens with the below and vice versa then the acceptance happens and the desired wishes come true.

The seeker for this knowledge should be aware that every planet has its own privacy, rules, jurisdiction and authority those transcripts in between each planet has the complete authority in ruling and other partial authorities. That is something you need to keep in mind when you are trying to bring a certain planet's spirit because some have either more or less in that power of authorization that others especially when you decide your reasons for using that power. I also found that this is the same way to connect the spiritual soul with the physical soul. This is one of the greatest secrets of all and whom ever works with it reaches his desires. It has also been said that if any human knew his birth time he knows his partial time that connected his body with his soul and thus mixed make him the way he is, then he could figure out the planet that has influence on him and that mixes his soul power with that planets power. So if the planet that the person is connected to is known to be a planet with bad luck then

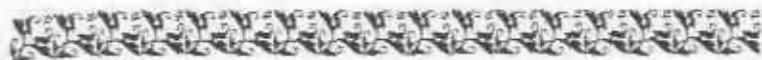
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that person will be born with bad luck but if the planet is a good luck planet then the person connected to it will be born with a good luck.



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The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is equivalent to the problem of finding the maximum value of a certain function. This function is defined as follows: $f(x) = \max_{y \in Y} g(x, y)$, where $g(x, y)$ is a function of two variables. The function $f(x)$ is called the value function. It is shown that the value function is concave in x . This property is used to derive the optimality conditions for the problem. The necessary conditions are that there exists a Lagrange multiplier λ such that $\lambda^T \nabla_x g(x^*, y^*) = 0$ and $\lambda^T \nabla_x g(x^*, y^*) \leq 0$. The sufficient conditions are that the Hessian matrix of $g(x, y)$ with respect to x is negative definite at (x^*, y^*) .



Chapter Six

YOU WILL BE WONDERING and searching for this knowledge that Allah gave, only if it is in your nature. Just like Aristotle pointed out in his book *Kitab al-Istamatis* that the desire to search and learn about this knowledge has to be inside you and that the philosopher that has this power, will be wiser and more knowledgeable about the spirits. The philosophers kept this secret between them and they did not share it with others or with their students. These wise men called the hidden secret of the complete inborn spiritual nature; *Tamaghees Baghdisiwad Waghidas Nufanaghdees* and these four names are the names of these spirits and they used to call them when they needed them and it is also a sign for the perfect nature.

As for Hermes, he mentioned in his book that when he decided to get to the secret of creation he found a very dark basement wherein he could not see anything. Yet it had a strong wind going through it. It was so windy that he could not keep a light lit. That night he was visited in his dreams by a good looking spirit, that spirit told him to take a light and put it in a glass lamp to protect it from the wind and that will light the way for you.

Then he told him to enter the basement and dig in the middle of it and take out a statue of a talisman that was made and buried there and he said if you take that statue out the wind will stop in that basement and it will also

light up the rest of the place. Then he told him to dig in the four corners of the place and he will find the creations secret, nature's secrets and the wonders of things and their nature. So Hermes asked the spirit, who are you? And he answered him; *I'm your perfect nature. If you desire to see me you have to call me by my name.* So he asked him and what is that name that I should be calling you with? And he said *Tamaghees Baghdiswad Waghidus Nufanaghdees.* Then he asked him in what form I should be calling you and what should I do in my calling to you? And he answered, when the moon comes down to the level of the Head of Aries at any time in either day or night. Enter a clean house and put a table at the eastern corner of the house on a step higher than the ground. Then take four cups; each cup has to be able to hold a whole pound. Then fill these cups with four different oils. Fill the first cup with *Almond oil*, the second with *butter*, the third with *walnut oil* and the last with *vinegar oil*. Then take another four cups the same size of the first ones and fill them with *alcohol*, then make a *candy made of walnut oil, butter and lots of sugar*, it needs to be very sweet and heavy on oil. Then take these eight cups and the candy and a glass vessel. First put the glass vessel in the middle of the table and put the candies on top of it, then put the four cups of alcohol around it facing the cardinal points starting with east, west, north and south. Then you start with the oils first the Almond oil to the east on the same pattern of the alcohol cup, then the walnut oil next to the west, the butter to the north and last the vinegar oil to the south. I found this portion in *Kitab al-Istamatis* too. Then take a candle and light it and put it in the middle of the vessel. Then take two braziers full of coal, then burn in one of them *Kondar* a good smelling glue and in the other one burn *aloe wood*. Then stand and face

the east and repeat seven times *Tamaghees Baghidiswad Waghudas Nufanaghdees* then say after that:

I call you, you High and Powerful Spirit of Spirits, the Wisest of all Wise, Intelligent of all Intelligence, Knowledgeable with the World's Knowledge, answer me and come to me and get me close to your knowledge, make me as wise and powerful as you are, let me understand what I do not understand, let me see what I cannot see and protect me from ignorance, forgetfulness and cruelty and make me like the Forefathers of Wisdom the ones that had intelligence, wisdom, attentive awareness and understanding in their hearts, let all that live in my heart and never depart from it.

Then the spirit said if you do that then you will see me. Hermes also mentioned in his book that the philosophers used to do that once or twice a year, to connect to their perfect spirit's nature, the way they learned from Hermes.

Aristotle said that every philosopher has a power from the spirits that gives him inspiration and strength and opens the closed doors of wisdom that are connected to this power and that it is the philosopher's high star that affects him. This power grows with him and nourishes him. Even the Kings and leaders used to call these spirits by using these names, to ask for help, support and accommodate themselves with their knowledge for the good of their kingdoms and also to keep evil and their enemies away. So these spirits provided them with all the help to run their kingdoms and it gathered their words of obeying. These spirits, as Aristotle wrote to Alexander the Great and said:

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O great wise king, here I tell you their names and I reveal their hidden secret to you and if it was not for your position and greatness I would have never revealed these secrets to you. So make a promise to yourself and commit to it not to share this with anyone. Yet make sure to use these spiritual names to help you succeed and support you in your position and ease your troubles and defeat your enemies. If you do that do not disregard the force of the stars and do not do anything without them because the stars are the main organizers of the world and with it, the microcosm and macrocosm were founded. So use and rely on your four stars that are your perfect spiritual nature, with the four names I gave you, and you will reach to the secrets. The reason there are four is because the human nature is fourfold. So call the spirits at anytime and tell them about your needs and whatever you have trouble with. Although I have seen for you my lord from your high star that you will defeat the Persians and kill their king and that the first time you will depart from your country to the Persians land you will have great difficulties in there. So if you have these difficulties and you start to lose hope in winning, connect your perfect spiritual nature with your star and call those names and tell them about whatever is troubling you, so they connect you to your star of power and that will send a ray of power on the Persian kings, ministers, army and all his supporters to lean and obey your power and will gesture for them to kill their king and obey you and when they gather at their meetings their word would braze you and it leans their heart to you and they agree on bringing their king's head to you. I see you my lord with this claim to victory towards all the kings that will all fear you and obey you and they all will ask to reconcile with you. I also see you make your wishes come true with a land of iron and a sky of gold after you kill all the kings and possess all their treasures and that is what I see from your powerful star and your perfect spiritual nature.

After Aristotle's writing to Alexander the Great, the king went to fight the Persian king and he had countless soldiers with him. As he got closer, the Persian king asked about Alexander's location and preparations and what information they had about his army and his assistants told him that their current situation is so weak and advised that, if it is possible, to consider peace with him. So the Persian king said "I see this man is approaching with the help of the upper powers to his side and no doubt who fights the upper power is defeated and has no chance to win" and that was exactly what Aristotle has told Alexander from his stars.

Aristotle mentioned in his book also that the first philosopher that worked with these talismans and had the spirits appear to him and led him to the wonders of talismans and made him connect with his perfect nature and opened his eyes to the mysterious secrets of creation. Also those spirits that told him will never appear to anyone else but you and unless they call our name and present a gift of sacrifice in our name. That philosophers name was Kirfisayis.

This man used to look with a spiritual eye and know with a spiritual heart and there were two thousand two hundred and sixty years between this philosopher and Adam. Some of this wise man's words are; "Any philosopher that works with talismans should concentrate only on this knowledge with all his senses and his mind and heart should only be for this because this knowledge requires all the philosopher's thoughts and effort to be able to unite these spiritual spirits together and any philosopher who occupies himself with more than this knowledge he would lose his intelligence and strength for

this knowledge and any other". Similar to this advice, Tamtam, the Indian philosopher, in the beginning of his book mentions that the reason they are called talismans is because they are a spiritual power gathered and pulled together with intention and determination. *There are four spiritual powers. The first power is spreading intentional power in the world. The second is the spiritual instrument power that pulls the spirits. The third power is the right spiritual power and the fourth is the handmade spiritual power. The three spirituals power, the Instrument, Intentions and the Handmade receive and obtains the spreading intentions power and pulls it rays and ties the parts that desired to be tied in like a man holding a mirror and tries to get the ray of the Sun and then when he does he reflects it to the shaded areas and so it lights it up and that is without any decrease in the lights power. That is how these three spiritual powers work with the power of spreading intentions to the world. It is also the moving and standing power so it pulls to it the meaning of talismans.*

Tamtam also mentions in the beginning of his book saying that "when you first start to look inside of yourself, to your managing spirit that connects you with your star and that is the *perfect nature* that Hermes the Wise mentioned in his book saying that the microcosm, in which he meant the human, if he was perfected in his nature, his soul would be in the position of the stationary Sun in the sky that shines with its light on the whole world so as the perfect nature it spreads in the soul so its rays connects with the power of wisdom and pulls it till it is centered in the soul that is originally its place like exactly the Sun pulls the ray of the world and lifts it up in the sky".

Socrates had also his own opinion about this matter when he said that the perfect nature is called the *Sun of the Wise*. Some asked Hermes what he thinks about how to supply wisdom? He answered "by perfect nature". Then he was asked "what is the source of wisdom?" he answered "It is the perfect nature". Then they asked "well what is the key of wisdom?" he answered "It is the perfect nature". Then they asked "what is the perfect nature?" So he answered saying "it is the philosophers spirit that is connected to his star and manages and opens for him all the locks of wisdom and teaches him and answers that which is troubling him and instructs him in his sleep and while he is awake with keys to the closed door. The perfect nature for the philosopher is like the good teacher that teaches the boy word for word and every time he gets done with one door of knowledge he enters with him to another door and that boy will never fear missing any knowledge as long as he has such a teacher that lasts with him forever. Because the teacher always reveals to the boy everything that troubles him and teaches him what is hard this is the philosopher's perfect nature". So keep that in mind. That is why we say who learns this knowledge and works with it has to have it in nature first that is why I felt the need to bring the words of Aristotle the Wise so you can understand.





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Chapter Seven

I WOULD LIKE ALSO TO TALK ABOUT some of what the *faultless people* had to say about some related matters to the powers. Al-Tabari the astrologer spoke about calling the planets powers. "I have what I originally gathered from the leaders of the faultless people and serving in the temple which shows what to do if you want to whisper a secret or ask the planet for something you need. You have to first feel fearful of Allah and clear your heart from all evil beliefs and your clothes from any impurity and be faithful to yourself and clear it out and look at what you desire and which planet of the seven planets you need to get it from and what is the nature of this upper planet. Then head to that upper planet that you need and wear its appropriate robe and use its incense and call it with its name after that planet is in the limits that I will be providing you with drawing from its astrological location and if you do all that your wish comes true and you get what you ask for".

SATURN is used to ask for needs that you desire from chieftains, nobles, presidents, kings, old people and dead people, criminals, recipients, the people benefiting of inheritance, heroes, deputies, peasants, builders, slaves, thieves, parents, grandparents and prominent people and if your are sad or sick with a deadly disease and every other similar request of the same nature ask for it from Saturn with the help of a drawing that I make for you and

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the use of Jupiter because Jupiter fixes every thing Saturn damages. The planets get to connect with each other to get your request that is why you need to ask the right planet for what is in its nature to do.

JUPITER is used to ask for needs that you desire from high ranking people, former high ranking people, scientists, judges, jurists, leaders, justice rulers, leaders of guidance, dream interpreters, virtuous people, the denouncers of worldly pleasures, rulers, kings, successors, nobles, majesties, ministers, children, little brothers or sisters, asking for forgiveness, or asking for business you will be asking Jupiter for it.

MARS is used to ask for needs that you desire from bound criminals, pimps, outlaws, deputies, sultans companion-ships, heroes, soldiers, dispute gatherings, messengers of evil that try to ruin homes, rips peoples privacy and cause spilling of blood. All fires, people that work in iron industries, war creators, politicians, sheep herders, robbers, road robberies, enemies, opposites, middle brothers or sisters. You could ask Mars also for all that you need of Mars' nature like diseases of the lower parts, phlebotomy and cupping and make sure to use the help of Venus because Venus fixes what Mars damages.

SUN is used to ask for needs that you desire from kings, successors, presidents, nobles with crowns, high ranking people, sultans, nobles, princes, people with courage, heroes, justice defenders, standers for injustice, good praise achievers, judges, jurists, rulers, philosophers, majesties, masters, respectable scientists, quiet honorable people, high ranking people, parents, big brothers or sisters. You can ask for things also like money, governmental or royal position or similar issues.

VENUS is used to ask about things like women, people with no manners, odalisques, male slaves, the people that carry on slavery, children and children lovers, lovers and fancy lovers, adultery making, heterosexuals and transvestites, prostitutes, gamblers and nightclub lovers, instrument players and singers, female and male homosexuals, eunuchs, slaves, maids, hypocrites, all painters, cripples, husbands, mothers, aunts, little brothers or sisters and make sure to use Mars because Venus admires and leans to Mars.

MERCURY is used to ask for matters like book knowledge, mathematics, engineers, astrologers, public speakers, eloquent, well speakers, scientists, philosophers, wise men, debate speakers, authors, poetry writers, king's children, ministers, poetical leaders, workers, money keepers, merchants, workers in science and practical fields, opponents, controverters, slaves, heterosexuals, boys, butlers, housemaids, little brothers or sisters, handcraft makers, engravers, painters, drawers and goldsmiths and any similar professions.

MOON is used to ask for matters like kings, deputies, treaty administrators, tax administrators, promise keepers, workers, message carriers, travelers, deceivers, peasants, builders and engineers, land owners, deputies, villagers, sailors, workers in water, public audiences or gatherings, magicians, rich women, pregnant women, kings servants, mothers, aunts, big brothers or sisters. The main thing you need to keep in mind is never to ask a planet something that is not in its nature.

I would like also to present some more guidance about the nature and characteristics of the planets from the

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existing elements. Like the highest and closest in location from the astrological signs.

SATURN'S power is cold, hard and its core is made of misfortune, corruption, stinky, vicious, betrayal and is scary. Saturn also if he gets hold of any matter it betrays, separates and scares. It has the pursuance of gardens, rivers, plowings, farming, provides with a lot of money, cheapness, poverty, disputes, traveling to far bad places. It also has the signs of depression, grudge, cunning, circumcision, refuge, no socialization and every other matter which has to do with evil, forcefulness, jail, change, fatigue, hard work, weakness, corruption, truthful words, friendliness, determination and old age, advocacy, building, after depressions, after fear, too much thinking, worries, experiences, anger, insistent, doing less goodness, concerns, sadness, difficulties, grumpiness, death, cheating, in-heritance, accusations, old things, brooding, too much talking, the knowledge of secrets, the mysterious side of things and if Saturn is retrograde it holds the signs of disgrace, weakness. It also has the signs of bonding, insistence on certain matters and if Saturn as it is retrograde happens to face another planet it weakens that planet too and if as it was returning you happen to ask for something that has difficulties and grumpiness and the possibility becomes hard to get and at that point Saturn has plenty of evil in its fortunate and good mood in its rising fortune then Saturn becomes mild.

JUPITER'S power is medium heat and humidity. Its core is happy and it is different than Saturn in the rank and height and it is a sign of life and animal shapes, growth and creation, bounty, growth, development, justice, moderation in things, respect, purity, honesty, good doing,

faithfulness, devoutness, obedient, God-fearing-ness, commendation, praise, patience, bearing, understanding, wisdom, possibilities, enthusiasm, superiority, peace making, generosity, farming, victory, presidency, desire in collecting money, inheritances, good manners, charities, freehanded, donations, helping people with things, the love of building and inhabited places, the love of mercy toward people, keeping promises and consignments, the love to joke and laugh, the love of decoration and good looks, happiness, laughter, talking too much, experience, joy with others, marrying several times, the love of good and hate of badness, command to do favors and prohibiting abominable doings.

MARS' power is heat and burning dryness. The core of it is misfortune and corruption. All the sign shows corruption, destruction, dryness, drought, fires, blazes, disputes, blood and every other matter that happens all of a sudden, injustice, forcefulness, sadness, murders, wars, riots, separations, waste, ruin, forcefulness, torture, beatings, jailing, difficulties, continuousness, fighting, foolishness, insistent, rushing things, scurrilous, obscenity, less happiness, lying, tattling, lack of manners, traveling, going around, desolation, loneliness, hate, roughness, anger, raping privacies, fear, no God-fearlessness and faithfulness, dissolute, maliciousness, swearing by using the name of religions, doing bad and less good, thinking too much about things, ugliness in marriages, messing with animals, adultery, abortion, killing infants, betrayal, spying, deception, swindling, bad neighboring, tiredness, harming, roughness, scum, road robberies, theft, conspiracies, knocking walls and opening doors, and unveiling privacies, dishonoring and every other badness and lack of goodness.

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SUN'S power is heat and dryness. The core of it is mixed. It fixes and it damages. It is harmful and useful. Brings good luck and bad luck, it also shows signs of intelligence, understanding, knowledge, courage, help, exploration, strength, roughness, victory, forcefulness, punishment, unjust to the unjust and just to the just, to be harmful to every thing too close and be useful to everything that stands away, plenty of advantage, plenty of damage, keeping promises, doing good to people, happiness, reaching goals, too much talking, quick answers, passion to save money, good praising, pride in front of people, socializing, and every characteristic kings and governors need in running their politics and kingdoms. Also arranging the holy stones and making wreaths and making kings, valuable instruments and golden nuggets.

VENUS' power is cold and humidity. The core of it is happiness. Those thing which shows signs of cleanliness, wonder, glow, vainglory, pleasantry, the passion to sing, play, laugh, decorate, happiness, fun, dancing, playing any instrument, and all instruments, songs, weddings, perfumes, scents, composing, playing games like chess, dice, assassination, laziness, adultery, complementariness, flirting with women and finding comfort with them, beautification, generosity, openhanded, freedom of soul, forgiveness, good mannered, beauty, magnificence, plenty of desire for everything, swearing by using the name of religions, the passion to drink alcoholic drinks, plenty of marriages, destruction, passion for children, leaning for justice and fairness, passion of shopping for everything, loving, friendliness, acceptance, arranging wreaths, jewels and crowns, well speaking, mocking, negligence, weakness, happiness with everything good leads to the

fulfillment of desires, making of paints, goldsmiths, trading and selling perfumes. Venus also has binding in places of worship and commitment to religions and praying, it also prevents desires from completing wisdom.

MERCURY is a quick-changer. It leans with its strength and nature to the power, strength and nature of all the other planets and Mercury shows the signs of understanding, speech and talking, after depressions, intelligence, insight, fine education, debates, literature, philosophy, granting knowledge, mathematics, surveying, engineering, astrology, fortune telling, healing, curing, good omens, writing, eloquence, purity of language, nice talker, swiftness, knowledge of other sciences, praise of Allah's name and his prophet Muhammad, poetic composition, the knowledge of books and poetical works and taxes, oversees all hidden secrets, the revelations to the prophets, sympathy, mercy, kindness, peace of mind, respect, happiness, corruption of money, merchants, buying and selling, taking and giving, companionships, disputes, thoughts, cunning, deception, craftiness, cleverness, grudge, lying, after depression, the use of the fake books, hostility, fear of enemies, quick acting in business, change in moods, palm reading, working in different industries, being smart in everything, the desire for pleasant work, money collecting and money corruption, helping and standing far from evil.

MOON power is cold and with humidity. The core of it is happiness, which shows signs of the beginning of works and too much thinking about things. It also has inner conversations, quality opinions, eloquence, awareness and happiness in life, the ability to get all desired either made or found things. Good merits, companionship, jocoseness,

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acting quickly, heart safety, eating a lot, few marriages, safety of body parts, staying away from evil, the desire to praise and compliment, happiness, beauty, the knowledge of the higher sciences, news, secret telling, marrying women, raising others kids, kindness to their own families, prefer what others prefer, very little desire for filthiness, fixing every matter, forgetting, dullness, straying away from wisdom, the passion to lie, tale bearing, grudges, deceiving, envy, cowardice, adulteress, fed up, failure, laziness, disgrace, rushing, spending too much and wasting.

☿ INVOCATION OF SATURN ☿

So if you wanted to invoke any of these planets, you need to do what I am about to tell you to. Let us start with Saturn. If you wanted to invoke it and bring down its spirit to raise its power you have to time the planet correctly where it is facing Libra then Aquarius because Aquarius is Saturn's home and he finds exaltation in it. Then time it with Capricorn because it is Saturn's second home. If it was not at any of these locations then you need to locate it when it has in its fortunes an equal extent of the same natured planet or at least at the same level with it or both are facing east when it is on the same pattern with another planet or on the next pattern and the best pattern is the one in the middle of the sky or on a straight line away of bad fortunes, bright in the middle of the sky. Also be aware of Saturn's bad luck when it is square Mars or when its house is in a descent. The purpose of that is that the planet would be at its best and away from all the bad luck just like the good person that never asks about anything and always does good deeds but if it was burned

or unfortunate or retrograde or it was in a house away from the rising fortune then Saturn becomes like the grumpy person that is busy with himself and away from others. Thus if Saturn was in any of these locations, and you wanted to invoke it, you need to wear a black outfit or black hooded cloak which is the wise man's outfit and if it was concealing black fabric it would be all the better.

Then approach the location where you would like to invoke it with reverence and submissiveness as if you are almost sad and grievous with your head all bent down walking slowly and quietly. Also come to Saturn in Jewish dress because Saturn is familiar with their rotation and have with you an *iron seal ring* and *brazier of iron* and incense in it should be *frankincense*. Take equal amount of each of *opium, myrtle, saffron, plantain, walnut, layers of bush grass, soiled wool, colocynth grease, pure black cat hair* and grind what needs to be grinded then mix them all together and make it like a dough with a bundle of *black goat wool* then separate the threads and lift them then incense one of these threads when you are ready to invoke and face the planet and the incense smoke is rising and say:

O Spirits of the Great Master, Ruler of the Great Name and great importance. You Master Saturn the hard, the cold, the dark, the beneficent, the honest, the friendliness, the faithful, the only matchless ruler that keeps his agreements, the far, the one that keeps his promises, the exhausted, the hard worker, the only one with sadness and grumpiness, the one that strays away from happiness and joys, the old and experienced, the double crosser, the deceiver, the wise, the understanding, the fixer, the destroyer, you make seekers miserable when you give them bad fortune, and you make them happy

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when you give them good fortune. I ask you the First Father in the name of your gods and your generous manners to do to me this and this.

Then you quietly bow to him with reverence and submissiveness. As you are bowing keep repeating what you asked him to do for you and make sure that the time you speak to him is his time and the day is his day because then you have better chances of succeeding.

There is also another soliloquy and incense that some use. The incense they use is a little different. They use an equal amount of *Armenian incense, juniper* and the *seed of tar tree, dates* and *asparagus*. They grind them all together and knead them and cook them with *basil*. Then it gets put up and when you need it do what I told you earlier to do and face Saturn and say:

In the name of Allah, In the Name of ASHBEEL the mandatory king of Saturn in all the cold and ice, the Owner of the Seventh Orbit, I call you with all your names: in Arabic ZUHAL in Persian KIWAN in Roman CORONIS in Greek ACRONIS and in Indian SHANSHAR. In the name of the God of the Upper Structure, accept my request and accept my call and obey the God of the Dominion and make my request so and so come true.

You make sure your incense is in an iron brazier. Once you are done with your speech and incense you do like I said earlier where you bow and repeat you request over and over. Then you praise Allah and consecrate him and you present a sacrifice. The sacrifice should be a *black billy-goat* without any white spot. When you sacrifice it you burn the body with a fire that you put out till the smoke rises in the air then keep the blood at your place and you

can use it for your business and eat the liver then your request comes true.

≡ INVOCATION OF JUPITER ≡

When you want to invoke Jupiter, you need to dress in white and yellow colors and you need to be submissive like priests and Christians because Jupiter is familiar with their rotation. So you need to do everything they do and also how they get dressed in a honey colored outfit, the region they live in, the cross. You also need a crystal ring and a white hooded cloak. Prepare the brazier for incense with liquefied oak and licorices, alkanet, fawina sandalwood. This kind of sandalwood however you break it, you find a cross inside of it. Then you also add cane powder, pine seed and juniper seed. You knead an equal amount of each and mix with alcohol. Make wicks of it and use it when you need it and you stand and do as I have mentioned in Saturn's invocation. Then you face Jupiter and say:

Peace be upon you Holy Happy Master. Hot with mild humidity, the Beautiful, the Knowledgeable, the Honest, the Rightful, the Just, the Fair, the Devout, the Wise in religion, the Apathetic, the Powerful, the Great Determiner, the Fixer, the Generous, the Great Booster, the Utilized, the Kind, the Promise Keeper, the Faithful, the Friendly, the Generous in manners. I ask you Father in the name of all your beautiful generous manners and your valuable deeds to do to me so and so, you the Core of all the Good and the one that makes all requests successful.

Jupiter's second invocation and incense, which is used by some, is done by taking three and a half pieces of chestnut, twisted ebony, bush-grass, roman spikenard and nine

pieces of myrrh tree. Then take two pieces of seedless raisin, grind what needs to be grinded and knead it with cooked basil and you use this as incense when you invoke the planet. You need to put on clothes of the dutiful and people of justice and hold the book of the true religion and show an absolute submissive and peace on your face. While you are doing this use the incense that we have described and face the planet while saying:

O RAFAEL the King, The Authorizer of Jupiter, the happy, the complete, the whole, the good, with the good taste, the respectable, the smart, the far away from contamination and bad sayings, I call you with all your names, in Arabic MUSHTARY, in Persian BARGEES, in Barbarian HURMUZ, in Greek ZAWISH, and in Indian WAHSAFT. In the Name of the Upper Creators and Gods and Blessings, I ask you to do for me so and so.

When you are done with your soliloquy, you bow down to him and present a burned *white sheep* as a sacrifice and eat the liver as we described before and then your request comes true.

There is another way to invoke Jupiter that some do, which does not require incense. It has such great power, that some specifically use it, to provide safety in sea journeys. Beside a group of people that had this knowledge, Al-Razi has mentioned it in his book under the name of *The Book of the Holy Knowledge* by saying that when you face Jupiter in the sky and say:

May peace be upon you. You Noble Planet, the most Honorable and Great, the Merciful, the Handler of others matters, the Knocker on the Pure Spirits Doors, the Saver of the drowning and Beginning for help in the Depth of the

Sea, the one that shines his light, his soul and his spirits on us. Fix our situation and secure our exit and wash the filth of nature away from us. Amen.

The sign of acceptance for your request is that a burning flame appears for the requester. The flame is Jupiter's spirit.

Yet the greatest in action and most powerful invocation of all is said facing Jupiter:

Peace be upon you Happiest of Planets, the most Honorable in Nature, the Magnificent, the Valuable, the Great, the Hazarders, the Fortunate Master, the hot, humid and moderate in air, the Beautiful, the Knowledgeable, the Honest, the friendly, the Legist in religion, the Divine, the Certain, of Good Fortune, the Distinct, the Faithful, the religious, the just, the fair, the devotee, the judicious, the bright and radiant, the pious, the compassionate, the great in determination, the fixer, the elite, the generous, the exploit, the superior, the promise keeper, the loyal to his words, the complete perfect, the kind virtuous, the God-fearing righteous, the immaculate, the well regarded, the far from soil and immoral words, the possessor of thoughts and religion, the calm and solemnest, the intelligent, the understanding, the wise, the dream explainer, the truthful, the worshiper, the loyal to Allah, the just between people with fairness, the obedience and religious, the good praise and prospector, the enthusiastic, the righteous, the domain, the respectable, the successful, the winner, the presidential, the sultan, the king, the noblest, the majesty, the desirer in collecting charities and saving money, the openhanded, the donator, the one that helps people to do good, who love to build and populate, the merciful with people, the promise

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keeper, the returner of trusts, the funny, the humorous, the one cares for style and shape, the happy, the laughter, the talker, the tongue trainer, the marriage lover, the lover of all good and hater for all evil, the commander of good and bane of evil.

Peace be upon you Planet the Supporter of Mercy, Kindness, who are in charge of peoples matters, the squander of pure souls, the savor of horribleness and the terribleness of the seas, the savor of drowning people from the depth of the sea, you are the one that shines his light, soul, comfort and your kind spirit that is attached to the upper power on our children and families. A power that guards our matters, provides us with money, keeps us from the daily worries of our life, so our living becomes more productive, easier, more pleasant, more useful and more blessed. You fix our bodies and extend our lives with your spiritual power. You provide us with health from all illnesses and pains and you keep away some and all suffering. You shed on us with your honorable, magnificent, righteous spiritual power, tribute, respect and greatness. You give us with that power acceptance between all creatures and defend us against all harms from others, from talkers and non-talkers. You provide us with love and beautiful immunity and shelter. You make sure no one talks about us. You cover people's eyes with a spiritual veil so it covers their evil eyes and make sure their harmful tongues do not hurt us. You stop these people's violent hands and walking legs. You restrain these people's evil intentions till they get pulled to your honorable righteous spiritual power that you hold us all with to our own spiritual souls. These spiritual souls that tie these people's eyes with a fear, respect, glorification and greatness in their hearts toward us, like the ray of sun

up in the sky shines on the world. You grant us with your honorable, righteous and magnificent spiritual power knowledge in understanding religion and Allah's obedience. Make one of your honorable, righteous and magnificent spiritual powers surround us to support, protect, guide and tribute us and to mediate for us at our Creator (be he blessed) so he protects us from nature's superiority, falling for our desires and make us fortified with intelligence and the lights of theology. Provide us with pure souls and clear minds. Direct us with a divine superiority and spiritual power so our soul becomes motivated and our minds fascinated with the core of the universe. Make that power turn us away from our interests in mortal desires and make it easier to get our requests, forgive us and disregard our biggest sins, so we become one soul with no comparison and no one against. Look at our limits. Do not give us more than we can take. Do not change our names and shapes till we die with your honorable, righteous and magnificent spiritual power, that power that holds us and washes off the nature's dirt and gathers the goodness of the beginning and the end of life, Amen.

Here I call you with all your names, in Arabic MUSHTARI, in Persian BARGEES, in Roman HORMUZ, in Greek ZAWISH. Answer my call and make all my requests come true in the name of RAFAEL the authorizer king of your matters and in the name of DRYAS, HATEES, MUGHEES, DREES, TAHEES, FROOS, DAHIDAS, AFRIDOOS, DAMAHOOS in the Name of the Upper Gods and their Blessings, the Beginning of the Beginning, the Eternal of the Eternity, relieve me and make all my requests come true, as I have turned to you, with little that we can provide and with the hard life we live

and weaknesses. We hand you our fates with loyalty. We bow and kneel to you to your godliness, worship your light as I submit to you and obey you and follow your honorable nature. Respond to my call, obey my order, make my request come true and everything I desire from you, keep misfortune away from us and give us a share in your importance, beauty, your honorable, righteous and magnificent spiritual power that holds us and fixes our matters, provides us with lots of money that carries a piece of this world's desire to us and gives us the love of the world.

Make our work, our decisions in people and our line of conduct acceptable. Make us close to kings, give us the obedience of people, make us known for honesty, give us the thoughts of all people, and utilize them with your light and soul and the honorable, righteous and magnificent spiritual power that holds us together. The power of mercy for a little child and the power of giving for an adult person. I ask you Merciful in the Name of your Honorable Beautiful Manners and Valuable Deeds. In the Name of the Light that flows on you from Allah the Magnificent, the Exalted, for you to hear my call and make my request come true, reveal what I have been hiding in my soul and asked you to give it to me. Give me some of your love and compassion that I can know your answer to me, give us mercy, relieve us from troubles, and give us an ultimate happiness that does not change by any misery. I ask you in the Name of your Rightness and beg you with your kindness, that you mediate for me to Allah the Merciful the Favored to make my request come true and my desire complete. Make it easy for me to reach my request and to master all the kings of earth and all earth creatures the talkers and non-talkers in the name of Allah. O God of the

☞ Ghayat Al-Hakim ☞

Past Era and the Eternal Era Forever and Ever, I asked you in the Name of your Rightness and approach you in the name of your kindness, complete peace be upon you from Allah of all creators, his blessings, his mercy, his prosperity to all eternity and to all the ages of ages, be upon you, Amen, Amen and upon all your faithful keepers of your name, to Allah, to you, Amen, Amen.

They say that who ever invokes in this way and uses the incense correctly and invokes thus, Jupiter's spirit will surround the requester and make his requests and desires in the world come true and also cure him from illnesses for a year, utilize the world, overcome all difficulties, preserve him from fear of all the people in the world. You have to also understand that the bowing, the submissive, rolling your forehead in the dust will only help to make your request happen faster.

☞ INVOCATION OF MARS ☞

When you need to invoke Mars you have to be dressed in red with a *red head band, carrying a sword* and all you can of all kinds of *weapons, or dressed like soldiers, fighters or villains* and as *pagans* because Mars is familiar with their rotation. Do not forget to wear a *copper ring* and have *frankincense* in a brazier made of copper and the incenses are a combination of equal amounts of *whortleberry, bush-grass, and aloe*, the root of herbaceous plant, *Phirbiyon* and *pepper*. You grind and kneed after adding some *human blood* and make wicks, you put the wicks up and use them for incense when you need to invoke the planet.

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You have to approach Mars with strength and courage and facing him straight in the sky like you do to the other planets and say as you are using the incense:

O Virtuous Master, the Hot, the Hard, the Brave in Heart, the Blood Spiller, the Arouser of the Intelligent, the One with the Powerful Name, the Victorious, the Dominator, the sharp rational, responsible for evil and torture, beating, jailing, lying, tale-bearing, obscenity, carelessness, the killer, the stranger, the carrier for lots of weapon, the passionate for lots of marriages, the strong in thoughts, the mighty, the winner, the war causer, the defender of the weak, the strong stander for evil, the revenge taker from evil. I ask you with your course in the orbit, with your victory, I request from you in the name of who preferred you and made you revengeful, bolder and greater in value and more dominion. Grant me and obey my requests and hear my prayers. I wish you to do me so and so, peace be upon you who protects and keeps harm away.

Remember everything you need to request. Then you repeat the speech several times as your bowing and divining to him and you will get your requests.

The planet Mars' second invocation and incense is done by taking an equal amounts of *broad bean, mallow, nutmeg, bush-grass*. You grind and kneed the mixture with cooked *basil* and you use it as incense as we have mentioned before. Then you say:

O RUBAEEL the Mandatory King of Mars the Hard, the Firm, the Fiery, the Reached, the Righteous Master, the hot, the cruel, the brave in heart, the blood spiller, the riser of disturbance and cunnings, the one with a powerful

name, the victorious, the vanquisher, the rational, the strong, the responsible for all evil, torture, beating, jailing, lying, tale-bearing, obscenity, the careless about others, the fighter, the only, the stranger, the weapon carrier, the passionate for lots of marriages. I ask you in all your names in Arabic MAREEKH, in Persian BUHRAM, in Roman REES, in Greek AARS, in Indian ANGARA. I ask you in the Name of the Upper Gods to respond obey and grant me my requests. Hear my prayers I want you to make so and so for me. In the name of RUBAEEL the Mandatory King of your matters.

Then you use the incense and then repeat the invocation as you are bowing and kneeling to him. When you are done, sacrifice a tiger or wildcat and burn him as we have mentioned before and eat its liver then all your requests will come true.

Mars has another call that you do if you had an enemy that harmed you and you want to get back at him with harm, torture, sickness or damage. You need to be dressed in the clothes we have mentioned before. You prepare the brazier with incense and face Mars and say as your incense rises:

O My Burning Fire, O Saver from Disasters, Remover of kings from their thrones, Burning Wild Dogs, Disgracer of the tough, the Spiller of Sultans Blood and humiliation unto their women, the causer of bloodshed, O refuge who values your victories, your approach who cherishes you and you bring victory to who asks you and for strong Aries. Aries the tough, the hot, the one that grants all requests, I ask you in all your names, characteristics, courses in orbit, your light, your proof of sultanate to approach me so I can complain to you about this person

who is setting me up to deliberately hurt me and about his conspiracies against me seeking to harm me. I ask you the last source of hope for people in trouble; you're the last shelter for refugees. I ask you with the power whom Allah of All, has provided you with, that you send on this person a domination of your dominations to be a fence between me and him so it keeps him away from me and makes him too busy to think about me, disgrace him and reveal his privacy, haggle him with torture, get the strongest and worst revenge of him, cut his hands and legs, curse him in his soul with ruin, bring to him all ruin, set the aroused and forceful spirits, the thieves, the road blockers, the greatest tumors and irritations on him. Make him go blind, make him go deaf, make all his senses go num, make him blind, deaf, mute, totally ineffective, make him tied up, let him suffer and be tortured for a long time, prevent him from eating, drinking, enjoyment and living. Set him up with all kinds of curses, set his soul up with grudge and spite in his money, in his family, in his children. Curse him with the sultan's injustice and the hostility of the neighbors, and the hate of the relatives. Set him up with the crimes of thieves and robbers, in his own hometown and wherever he travels on land or sea. Make all this as fast as possible and curse him forcefully strongly, you the mighty, the tough in spite, in the name of your powerful force that moves the universe to immorality, you make those passionate with harming and hatred to be busy only with themselves. Listen to my prayer, have mercy for my tears, in the name of ROBAAEEL the Mandatory King of your matters, in the name of the spirits that you use against who disobeys you, in the name of the light you send to the heart of the people of anger and evil till they commit the biggest sins. Answer me, pursue my requests,

and give me of your love, which I know you will answer with, a complete peace be upon you and on whom ever protected women from harm and pushed away evil influence and directed unfairness. Amen, Amen, and in the Name of these Names upon you. DEGHIDIOUS, HAGHIMDEES, GHIDYOOS, MIRAAS, ARDIGHOS, HIDGHIDYS, MAHIDAS, DAHIDMAS, I ask you to make my requests come true, support me with my needs, have mercy for my tears, lessen my slips, take my hand in the name of the upper gods, the magnificent competent, the biggest divine, the ultimate desire and the names of Allah, in the name of gods, the graceful, the creator of death, life, existence and eternity, help me and grant me my wishes right now, at this moment, Amen, Amen.

Then you bow and prostrate and repeat your request as you are prostrating and then your wishes come true and if you sacrifice any of the animals it is specialized with would be so much better.

There is also a rite that gets carried out to *Al-Na'sh's Daughters*¹⁰ and that is if you had an enemy that had harmed you and you wanted to set up an absolute harm or torture for them, then you need to face *Al-Na'sh's Daughters* and use their incense and say:

Peace be upon you Al-Na'sh's Oldest Daughter, the Highest and the Beautiful, I ask you in the Name of the Power of the Creator of All given unto you, to send on this person's spirit an air that blows him up and all his body gets ulcers and sores that numbs his organs, lives in his

¹⁰ *Al-Na'sh* (the bitch) and *Al-hamat* (the daughters) constitute the seven stars of Ursa Major. Thus the daughters, sometimes called 'the mourners' are the three 'tail' stars of the asterism.

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senses, so he does not see, hear, feel, walk, talk, eat, drink, or enjoy life at all, let these spirits put him in all danger and haggie him with all kinds of torture, with all kinds of beating, set the tyranny of sultans against him, defeatists of enemies and neighbors, make all curse him with quick and urgent curses connected to all the people in the world, so they cause his house to collapse on him and drop him from high places, pluck his eyes, untie his hands and legs and make him busy with himself. Make them be most harmful to him and remove Allah's protection away from him and do not have mercy for his tears, also make them not to lessen his slips but actually make it quicker. Here I am turned to you for what troubled me and harmed me. This person had assaulted me and harmed me. You are the last source of hope to all requesters, the ultimate desire to its supporters. I ask you to send a group of your spirits against him to set him up with their greatest power so they act quickly on what I asked you to do to him, of spite, torture, curse, shame, disgrace, force, harm, illnesses, sicknesses, harmful epidemics and circle him with the evil circle. In the Name of your Powerful Grasp, grant me my wish and have mercy for my tears and give me some of your love, which I know is your answer to me. In the Name of the Upper Gods, the greatest power, with great divine, help me and make my request come true at this moment, in the Name of the God of Gods, the God of the Upper Supremacy, answer my call, make my wish come true.

Then you bow and prostrate and repeat the words over and over and your incense that burns is made of an ounce of each of hard licorice, gum, buttonwood, Indian sandalwood and a Dirham (it is a silver coin used in different rites through ancient time for measuring which equals six seeds

≡ Ghayat Al-Hakim ≡

of wheat for each carat) of each of *spikenard*, *musk*, grind what needs to be grinded then you make the dough in the size of hazelnut and you use that as an incense when you stand for Al-Na'sh's Daughters for your request and then that request will come true.

≡ INVOCATION OF THE SUN ≡

If a person needs to connect to a king to ask him for something one should invoke the Sun, also if that person desires to get the sympathy and the acceptance from that king's heart or for anyone that is looking to make agreements with governments and states then they should seek the Sun. At the time of its rise, the Sun's own day and hour while putting the right hand on top of the left hand as he is facing the sun from a hidden spot acting like a fearful person and dressed in kingly and majestic outfits like *yellow silk robes* and a *golden crown*. He also wears a *golden ring* and dressed so well like the kings of Persia, as the Sun is familiar with their rotation and holding a *golden brazier*. The seeker of the Sun needs to get a *rooster* with a good crest and light up a little candle and put in the candle a stick of *aloe* on the side and light up the side of the stick as the sun is rising. Then let go of the rooster facing the Sun as you light your incense and say:

O Causer of all Causes that is still in Holy Jerusalem. In the Name of the Eternal Gods I ask you to grant me my wish and give me Radiance, Acceptance and the Love of this king or all the kings of earth.

Then you say:

Greetings O Life of the Universe and the Light of the World, answer my call and give me Radiance and

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Acceptance. O Sun I Call Thee by your Names; in Arabic SHAMS, in Persian MUHR, in Roman IYLYOOS, in Indian AARS and BRAA. You are the Light and Glory of the World, the middle of all, whom greets the universe and all evil, the fixer and connector, the highest in levels, the highest in places. I ask you to assist me with this king or all the kings of earth or support with this state or rank or presidency and make me Radiant and Accepted as you are the Master and King of the Planets. With you the world lights up and shines, I ask you the Controller of All to have mercy on me and my begging and submissiveness.

You say that as you are using the incense and that incense is known as *orthodox solar incense*. This incense's reaction is strange, being orthodox, and it is made of thirty one ingredients and this is how it is made. You take seven ounces of *mastic, mace, myrrh, rockrose, elecampane, celluloid*. Then three ounce each of *roman spikenard, bloodstone or mountain stone, pine seed* and five ounce of *wisteria, root iris, asparagus, walnut, nutmeg sticks, bush-grass, rose oil*. Then four ounces of *dried red flower, saffron, Indian spikenard, henna root, henna leaves*. Then nine ounces of *nutmeg, elderberry seeds, mellow*. Then one ounce of the root of *herbaceous plant, fifty small pumpkin seeds, wood ruff, gum bulb* and two pounds of *seedless dates, seedless raisin* and five pounds of *foamless honey*. You kneed them all after grinding what needs to be grinded and shape the dough into hazelnut-sized pieces. Then you use it for incense at the time of the invocation and then you sacrifice the *rooster* and eat the liver like we have explained before and then burn the body.

There is a lesser invocation for the sun that you can do with different incense and the way that it is done is by

☞ Ghayat Al-Hakim ☞

wearing the clothes I have mentioned earlier. As for the incense, this one is made of equal amounts *saffron, licorice, brush-grass, damask rose, mordant, pomegranate flower, Indian sandalwood and seeds of yellow iris*. Grind then kneed with cow milk and shape the dough in the size of hazelnut then use it for incense as you say:

Peace be upon you O Sun the Lady, the Happy, the hot, the hard, the shiny, the bright, the rising, the magnificent, the understanding, the high, the honorable, the master of all beauty, the clean, the wise, the collector of money, the controller of the other six planets that follow you and you are their master, they are disgraced without you, that is why they come back to you, if they get closer they get burned with your ray and destroyed with your light and your power yet they rise from your light so you have the superiority on these planets, you're the queen and they are your servants, you bring happiness to whom looks at you and you jinx whom you gather, so no one will be surrounded with your knowledge and no one will be aware with your core honesty.

Then you bow and repeat the speech a couple of times then you present the Sun's specialized animal and sacrifice it and what you ask her for will come true.

There is another invocation for the Sun for those who have lost hope and fear a king yet there is a important factor they need to keep in mind and that is who ever wants to use this has to make sure to do it when the Sun rises in the sign of Scorpio and the Sun is conjunct with Mars. Then take a gold brazier and put in it oak coal with a piece of amber that looks like a chickpea and you put the coal one after the other and as your facing the Sun in the middle of the sky you say:

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O Source of the Proud, the Purity of the Power, the Joy of Life, the Pillar of the Highest Levels, the Source of Good, I turn to you with my needs, with the numbness of my wealth and my hands stretched out to you. In the name of your quiet motion and support with superiority, in the name of the compact you have on you of obeying who ever are faithful to you and call you for help. In the name of the power you hold the planets all together with, do not hide from me anything and reveal to me my suffering, release my wealth, move a piece of the this worlds desire to me, give me some of your glory and beauty, some of the happiness in my fate, some of your hidden kindness, make me the example everyone uses as a guide, make everyone move with my mode of life and with your meditating the world and mercy on the little child and the adults, with your guidance to preserve and to get higher in their rank, in the name of all that and all your holy books that have nothing like on earth. Hear my prayer, answer my call and may all peace be upon you and on all those loyal to you and all the ones that elevate your name, the faithful to Allah and to you.

You will get your requests and wishes after you dress properly and do all what I have mentioned earlier.

☿ INVOCATION OF VENUS ☿

Venus on the other hand has different arrangements when you need to invoke it, you need to be facing it's west side and while it is totally away of all bad fortunes on a straight line, then you need to be dressed in robes of the Arabic majesties of *white color* and a *white turban*. This is the Arabic outfit and Venus is familiar with their rotation or get dressed in *elegant fancy clothes* and put on your head

≡ Ghayat Al-Hakim ≡

a wreath made of pearls and do not forget to wear a golden ring with valuable jewels in it and on both your hands gold bracelets, hold in your right hand a mirror and in your left hand hold an apple or a comb and put in front of you a glass of wine also use some fragrant and feminine perfume and have with you a silver or gold brazier to burn incense as you say:

Peace be upon you Venus, O Happy Bosomed Lady, the Cold, the moderate in humidity, the clean, the beautiful, the aromatic, the generous in joy, the owner of jewels, gold, happiness, dancing, singing, decoration, having fun, listening to music, who plays an instrument, move strings of lute to make music, playing, joking, socializing, full of leisure and entertainment, the just, the passion for drinking alcohol, the passion for relaxation and happiness, the passion for marriages, I also call you with all your names in Arabic Aye ZAHRA, in Persian ANAHEED, in Roman APHRODITE, in Greek TYANA, in Indian SURFAH, in the name of all the upper gods, answer me and obey Allah and his sultanate and grant me so and so, in the name of BITAAEL the kingly authorizer with your matters.

Then you bow and repeat your invocation then you lift your head and repeat your invocation and the sacrifice being that of a colored pigeon or a dove and eat its liver and burn the body in the brazier in front of you. As for the incenses recipe you use a small amount of each of cane and wood sticks with fine edges, chestnut, saffron, honey Amber (it is a yellow resin with a beautiful scent), mastic, skin of poppies, willow leaves, root iris, grind then kneed with rose water and then shape them in the size of a hazelnut and then use them for incense.

The reason to invoke Venus is to grant love, affection and intimacy, that is why you get dressed in an outfit that matches the planets nature and use this combination of incense, which is five ounces of *wood sticks* with fine edges, *myrtle*, two and a half ounce of *raisin*, *gum*, *mastic* and one ounce of *Indian cedar*, *mahaleb seed*, *wood ruff*, *root iris*, kneed all these ingredients and mix them with *spring water* then shape them in the size of a hazelnut and use it when you invoke by saying:

O Spirit of Love, Harmonious Organizer, who increases spiritual desire, who increases the power of enjoyment, the fixer of manners, the former of the denier of spiritual passion, the encourager of marriages, former of families, you valuable with your power to bring affection to souls which continues toward other passionate souls, you provide love to whom approaches you with love. O Beautiful and Kind Venus, the close, you pull to you all that approach you and no one rejects you, I ask you in the Name of your Names and the Names of your Creator and operating you in the orbit and provide you with a light of the supremacy of his light. To approach me as I complain to you the hurt I have seen from this person and what I have to go through from this person's abandonment, separation, bad companionship and hurrying to get away from me and disobeying me deliberately. You are the last hope that I attach to and you are the extreme desire of refugees. I ask you to send a soul from your spirits and a power of your powers to pull his quiet spirit in his heart to me, that heart that is mad in nature and crosses through all his organs. Bring him with affectionate, kindness and move him towards me with a powerful move and a great excitement like that of fire and the excitement of fire and like the wind and the power of its whiff. You who are

honest in her intimacy, the good in harmony, in the name of your intimate spirits and your compassionate power that rises desires in souls and puts love in hearts and makes the reluctant of desires to be all interested in and busy with it. Answer my prayer; accept my implement, in the name of BITAEEL the mediatory with your matters and in the name of the spirits that you use to bring back the deviators of your way and in the name of the light that you sent in the hearts of the desires so they become more passionate, I want you to answer me and approach what I ask from you and give me from your love what I can know with your answer to me. A complete peace be upon all whom are able to get two hearts together and connect the ties of intimacy and affection and make the happiness of desires his way in life, Amen.

Then you sacrifice a white pigeon and eat the liver and burn the body and hold the ash towards you because that sends the passionate spirit in the heart of whom you fed it to in your name.

☞ INVOCATION OF MERCURY ☞

The need of calling Mercury and invoking it, is done if you have any request that has to do with writers or owners of poetical gatherings and what you need to do when you approach it is to be dressed in *scribal attire* at all times and the moon has to be substantiated with the Moon, you also wear a ring made with a metal that Mercury is specialized with and if it is made of *knotted Mercury* that would be the best. Hermes always wore that ring. When you approach Mercury face him and make the invocation in a hurry, with delicacy and eloquently as if you are sitting on the chair of the ruling classes because

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Mercury is familiar with their rotation. You also hold a book in your hand and pretend to be writing in the book and the incense is between your hands and also a brazier made of one of the metals of which Mercury is specialized. Then as you burn incense you say:

Peace be upon you Mercury the Master, the Virtuous, the Honest, the Smart, the Articulate, the Understanding, the Debater, knowledgeable with all arts, the cautious, the writer with good manners, knowledgeable with all matters Above and Below, the honorable master, the one with so little happiness, the useful for money, the useful for trade, the cunning, the oath keeper, the intelligent, the helper, the patient, the skillful, the kind, the preventor, the Proprietor of the Revelations to the Prophets, you are the proof of divinity, believing, intellect, conversation, news, fine education, different sciences, intelligence, smartness, literature, philosophy, advanced knowledge, engineering of the divine and terrestrial things, surveying, the Knowledge of Stars, restraining and fortune telling, the rhetorician, able to poetize book writers and the poetry gatherings with eloquence, the fast, gentile and nice talking, after depressions, working fast, the moodiness, the lying, the humoring, the enduring, the supporting, being obedient, being patient, being merciful and companionate, kindness, quietness, respect, preventing evil, good Allah follower, protecting rights, good low voice, there is not one description that does not fit you of kindness, you bring more happiness to the happy, you bring boys to boys and girls to girls, you bring Light to Day and Darkness to the Night, you blend easily in peoples nature and shapes and in all their moods. I also call you with all your Names in Arabic UTARID, in Persian TEER, in Roman HAROOS, in Greek HORMUS, in Indian BEDDAH. I ask you in the

name of the divine power and the powerful sultanate to answer me and obey me in my request, send a power of your spirits to me to make me stronger and guide me and make the asking for all the knowledge easy on me so I become as like a king high in value and rank with a special spot beside them heard when needed in all knowledge, in all matters, in all services, movements, philosophies, serving poetry gatherings, in troubles, in managing and by providing me with all this grant me plenty of money that is associated with it and the high level, the wealth, the high place by all kings and all creatures. In the name of Hercules the ruling king of your matters, answer my prayer, hear my call, make my request come true by making me stronger, get me closer to the kings, with your handling me, with your supporting of me with wisdom, with your providing with strength and knowledge, with what you taught me of what I did not know, make me see the unseen, keep away all badness from me, the badness that comes from ignorance, forgetfulness, cruelties, weakness, till you make me reach the high levels of first rulers, the ones that had wisdom, intelligence, awareness, sighting, understanding in their hearts make all this in my heart and of your spiritual and honorable power a force that remains inside of me as a light to guide me in all my matters. Grant me the service of the kings, ministers, sultans and great money benefits regarding that and grant it to me swiftly. In the Name of the Divine Gods and the Powerful Sultanate, answer me and obey me in all I ask you to do.

Then you bow and repeat your request as you are bowing. Then lift your head after you are done and sacrifice a rooster and burn it as we described earlier and eat its liver. As for the incense potion ingredients; you take

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an equal amount of *buttonwood*, *cumin* (this is a different kind the color of it is white to yellow just like the color of chickpeas and its called Kurmani), *dried Artemisia*, *truffle basil*, *base of the rose*, *skin of bitter almonds*, *ebony tree seed*, *cinnamon*, *the root of herbaceous plant*, *myrrh*. Grind then kneed with cooked basil and then shape them in the size of hazelnuts and use them when you need incense.

☽ INVOCATION OF THE MOON ☽

Who ever needs to invoke the Moon needs to be dressed in a little boy's and *miners outfit*, make sure it is a *white outfit* and use perfumes and nice incenses and wear a *silver ring*. Make your moves fast, talk nice, ask nice questions and hold a *silver brazier*. You invoke the Moon on the fourteenth night of the month as he's fully round and bright and attached to good fortune, you approach the Moon with your face as your saying:

Peace be upon you O Moon the joyful Master, the Holy, the Cold, the moderate in humidity, the beautiful, Key of the Stars, and the master of them all, the light in movement, the one with shiny light, the bright, the happy, the commendation, full of praise, the happy king, the knowledgeable in religion, the thoughtful of things, the expert, the kind ruler, the passionate for fun, the passionate for joking and playing, the proprietor of prophets, the possessor of news, the hard in keeping secrets, the generous, the openhanded, the merciful, the great, you are the closest to us in the orbit, you are the greatest in harming and in benefiting us, you are the establisher between planets, the carrier of the light, you are the fixer of all misfortune befalling us and without your existence everything gets damaged, you are the first

of everything and you are the last of every thing, you have the honor and dignity on all the other planets. I also ask you in the name of SILYAEEL the ruling king of your matters, to have mercy on my submission and my humbleness to you in the name of Allah that you obey and in his sultanate to grant my requests from you, here I call you in all your Names in Arabic KAMAR, in Persian MAAH, in Greek SAMAEEL, in Roman SALEENY, in Indian SOUM, answer me.

Then mention your request. Then repeat the invocation as you are bowing while adding the incense throughout. This incense is the incense of the little orthodox and it is made of *twenty eight* ingredients starting with five ounces of each of *walnut, asparagus, licorices, mastic, myrtle*, then two ounce of *elecampane, myrrh, herbaceous plant, jufube, spikenard, chestnut, bush-grass, saffron*, then fifty *pumpkin seeds, four ounces of henna root, three ounces of iris root, roman spikenard, Indian cedar, peeled pine*, then six ounces of *Persian rockrose, dried apple skin, rose blossoms*, two pounds of *thickened fruit juice, two pound of seedless raisins, five pounds dates, five pounds honey* and you add cooked *basil* when you mix them all and grind and kneed then you shape them in the size of the hazelnut and you use it when you need for incense. You need also to sacrifice a *small calf*. You light a fire till the smoke rises all the way to the sky as we mentioned before then you burn the calf. If it is a female sheep first sacrifice it then burn it the same way and eat its liver, when you are done your wish will come true.

This is the ideology for invoking the planets and their sacrifices, which was done by the Sabian's whenever they needed something from each planet. According to them

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each planet gives whatever is in its nature to give. For instance if it is happy it gives happiness and also the opposite, they also say to be cautious of invoking the planets when they are facing east and in the praiseworthy quarter of the circled orbit. You may ask the planet when it is rising, at night because then the invocation is more likely to succeed because the connecting power is easier and stronger and never ask a planet that is not ready to be approached because then the consequences cannot be prevented.

The Sabians use these invocations to this day and they have their own horrible opinions about the planets religion like slaughtering children. Every time the orbit rose with the world eight ranks or dropped down eight they slaughter a child and they claim that Hermes has ordered them so and that is what they call the Trismegestus which means the Thrice-wise, because he was a king, a prophet and a wiseman.

They also never sacrifice during their prayers at their temples any white or black rams, or any that have a broken bone or with damaged horns or one eyed and if they do sacrifice it they look at the liver if it was touched or hit with a knife they say that the owner of the sacrifice will have a catastrophe. Then they boil the liver and cut it into pieces and give a piece to everyone that is present and attending the prayer at the temple. They call Mars; *Mara Sintya*, which means the Blind God and according to them he became blind from the extreme violence and every time he intends to do evil he cannot see. They gave it the figure of a man with a sword in his right hand and in his left hand a torch of fire. So he wipes out the world with the sword and with the other he burns it all. That is why it is valuable to

the Sabbaticals and they sacrifice for him because they fear his violence. They sacrifice to him when the Sun enters Aries because it his sign and also if it entered Scorpio they sacrifice to him.

They also have what they call the *youth test* and that is every boy that is born among them without freedom then becomes free they take him and put him in a house they like. They put a piece of *ebony wood* in a brazier; they speak some words over it. Then they put it under the boy's shirt. If it bites him in his back they know that he is diseased, so they do not allow him in the temple to pray. If the fire bites him from the front he was not allowed to the temple to pray either and that is because of the fear of that he might have committed a sin from behind or front, but if he passes the test he is freed of all faults. Then he enters another *dark temple* where he is *blindfolded* and the priest of the temple puts a *red headband* on his head and some clothes made of the sacrifices that were made for him. Then he puts close to his right foot a *bowl with fire* in it and by his left foot a *bowl that has water* in it. The boy's mother on the other hand brings a *rooster* and sits at the entrance of the temple. Then the priest takes a *copper, drinking cup*, with fire in it and starts threatening the boy to swear and say their secret prayer and it is a private prayer for the Sun that protects them all. Then he releases the boy from his bonds and his mother sacrifices the rooster for him. Then they untie and open his eyes and the boy looks like a bird that lost his sight. So he falls and starts shivering and his mother takes him and puts some clothes on him.

That is why no one who leaves their belief and goes to another belief ever speaks of their secret because the priests instructs them, that whom ever reveals the secret of

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the Sabines or hints at it dies at that moment. The boy gets sealed on his way out of the temple between his index finger and thumb with a seal that has a figure of a monkey and hoopoe on it.


They also say that the best sacrifice for Saturn is the *bull* because it is from the good creatures. They glorify the crown on his head of horns and they say that the bulls are the best cattle and the best sacrifices. They sacrifice the bulls especially after feeding it grass that virgins collect at sunrise and they come back from different places to complete the secret that they have been told. The bull has to be without white hairs at all on his body and they put a golden chain on his eyes that wraps around his horns. They say that this is also done according to Hermes' words. When they decide to sacrifice the bull they say that the bull does not resist and there is no need to tie him up. Then they start in front of him to pray with incense and the prayer is a Greek prayer. Then they approach the place of sacrifice so he puts his horn on the side of a round small hole and the slaughterer cuts off the head in one motion he does not go over the same spot with the knife again. Then they put the head up high and they try to translate the movements of the tongue, ears, lips and eyes then they look at the blood that is in the hole, how yellow it is and foamy and what starts to form of buttery foamy shapes, so they can tell from that what goes on in their country because the country for them is Saturn and what Saturn started of rotation gets back to it and this sacrificing happens when the Sun moves into Taurus. This bull has been mentioned in the *Torah* in the story of the bull that ran away from being sacrificed from *Beti Anoon's* farm.

☞ Ghayat Al-Hakim ☞

The Sabian's use the exudation with alcohol and dust salt in the faces of their sacrifices, to alert and shudder them so it spreads the blood in their bodies with moving and clarify it.

They also have what they call the *Heavenly Treasury*. It is a temple that is forbidden to the public and nobody can see that there is a well within it. When the Sun enters the sign Leo they bring a boy from the cypress region. They get him dressed as we described earlier, he comes to the temple and they take him into places with trees, flowers and basil so he can feel happy. Then they make him drink till he is drunk and they carry him to the temple at night to the well and they soak him in sesame oil and dried red roses that they have collected for that purpose and they feed him in a bottle seven different mixtures of mustard, lentil, chickpeas, rice, legume that looks like lentil called Maash, lupine and wheat. On the twenty eighth day of the crescent of the month May, they snuff and sneeze him after he passes out. They go out at night to a deserted road and they separate the head from the body. They bury the body and they carry the head to Kady monastery and put it on the back of an image of stone, according to them the head starts to howl a harsh howl, then they figure out from it if the number of the Sabian's will grow or not and if the country will approach them or not. They say that the one that taught them this is a wise man his name was *Buburtheem Al-Burhomy* that died in India that is why they call the people from India *Al-Barahimah*. They have so many similar and other issues that are very hard to include in this book and it would be off our subject.





Chapter Eight

THE NABATAEAN PEOPLE CLAIM that the Sun has sole influence on the world. But then they learned that the Moon has its own influences too, without the need of the Sun's influence or any of the other seven planets. They say that all planets follow the Sun in action and they completely obey it, bow to it and praise it day and night. The Sun is the *eternal era* and they all continue praising it, in actions and influence because all influences belong to the Sun. The seven planets share in some actions of the Sun. So as the other fixed stars which are considered slaves of it. They all praise and bow to it. Beside their own individual influences, the Nabataeans have their prayer to the Sun and that prayer goes like this:

All prayers, praises, commendation and glorification to our bright, great, magnificent Sun God. Granter of life to all that lives on the face of the earth. Most luminous of all with its light, the one that shines on the world and holds us all with your divine strength, you are high in places you are great in your sultanate, you are full of light, wisdom, understanding, power, mightiness, greatness, and goodness. The creator of all creators, the extender of all that extends, the existence of all that exists, the strength of all that is strong, generous in actions, openhanded in giving, the solvent in his skies. Peace be upon you the glorious, the greatest, the commandant, your

worshipfulness, the open-handed, we are all bound for you in our prayers, we all are faithful in our worship unto you, we all mean to get close to you because you are the shelter, the instrument for us, you are happiness, you are the preserver, you are our worship, you are our creator, you are our founder, you give us life, you are our last hope, we lean our backs to you and to your name we surrender, so your name becomes like unto heaven, you became a shelter for us from our enemies and our protector of all who means harm for our desires and to your servant the Moon the obeying king unto you, the glorifying of your power, the bower, the eternal obeisance, you provide the Moon with the light and give it strength, it always follows you in the universe to obey your glory, to rush for you worshipfulness, the monk always to you, without languishing or twinkling or any one moment of negligence. Peace, prayer and thankfulness are upon all of you from us, you the eternal of all eternity and age of all ages. Amen, Amen.

In the book of Abu Bakr Bin Wahshiyah under the name *Nabataean Agriculture* he mentions a prayer for *Saturn* and he says "Be aware of the evilness of this god if it is descending or rising or when it is east of the Sun or hidden with the Sun's rays or when it is in the middle of its retrogradation. Then you need to pray this prayer that I am about to inform you of, yet before that you need to cense its image with *old leather, grease, dirt and dead bats*. Also burn to it fourteen *dead bats and mice*, take the *ashes* bow with them before its image. Then bow to it on a *black rock or black sand*. With this you can avoid its evilness because he is the reason for all damages and misfortune and the reason behind all cries when he is mad, he is the god of all poor and troubled people, all jailed, misery.

poverty and sadness. But when he is in a good mood he gives lasting and long life, great name, wealth, money and makes the next generations of kids and grandkids inherit that too till all eternity and his good mood is when its on the east or in the middle of a straight line or when he is at his fastest speed and rising to his glories phase".

He also claimed that *Daghreeth* prayed this prayer to Saturn's image and he asked the image for something and the image has guided him to what he wants, and the prayer is to say:

All praises, all glory, all prayer, all devotion from us to you as we stand on our feet straight to our old, live god that was and still is the unity in goodness to all things that he is everlasting in the sky, effective in his power, the mighty in solitude, pride and greatness whom surrounds all, things forceful, who sees the unseen and every thing on earth belongs to you, you are the one that gave life to earth from its own life and it exists as long as you exist, you are the one who provided earth with water and with your power, the water stayed and lasted, you made the water run, the water became alive and cold like unto your sultanate over the plants. You made the land heavy with your weight and movement and if you desire you can make everything different but you are wise and function with the strength of wisdom, you the knowledgeable, you the mover of all with power. Bless you the god of heavens and all others, may all your generous names be glorified and purified, we worship and pray for you, we ask you in the name of all your names, that your gratitude and generosity will remain in our minds as long as we are alive and accompany our bodies and when we are dead so you will keep harm away and the worms off our flesh

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because you are a merciful old god, no mercy for your toughness, there is no regret for your injustice, your so patient, slow in actions, you are the god that when you give no one can stop you if you forbid to give. You are the only god within your powerful sultanate, you are the god of the planets and the stars that rotate in their own orbits, they all fear the sound of your movement and we ask you to protect us from your anger and keep your violence away from us, have mercy on us from your greatest evil. We ask you to keep your forces away from us in the name of your attributed names that whoso ever begs you for mercy you grant mercy, be merciful on us and be pleased with us in the name of your attributed names your highest name the valuable the great, we ask you to be merciful with us.

This is the prayer according to the book of Ibn Wahshiyah about the Nabataeans. We have mentioned this about the past generations that talked about the planets and their nature to show you how the worshipping of these planets were allowed and encouraged by these groups but in our religion and culture using this information is disbelief in Allah that is why we were ordered to kill the magicians in our culture because they use and work in a field that disbelieves in Allah, yet we have mentioned all this as an example but without getting off the main subject and in a way to reveal the ideologies of the other groups and their beliefs. I advise who reads my book not to fall in these beliefs because there are a lot of people with no belief in this world and in revealing such secrets I do not want it to encourage people to disbelieve in their main belief in Allah.



Chapter Nine

THE PHILOSOPHER ARISTOTLE MENTIONED in the book that he wrote for Alexander the Great called *Al-Istamatis*, how to bring the strength of the planets and the names of each of the planet's spirits. The spirit of Saturn is called BRIMAS and he is divided into six parts, each part is in a different direction and each part has a different name, so Saturn's spirit always calls his parts and gathers them from the six different directions. He starts with the top part and he calls it TOS, the bottom part and is called KHROOS, the right part is called CIYOOS, the left is called DIRIYOOS, the front is called TAMUS and finally the back part is called DOROOS and there is one spirit who gathers all the parts for the Spiritual rotations, movements and their talismanic position in the orbit and that one is called TAHITOOS then all that was original and the kind of spirits gets gathered in one and that one is the one that is called BRIMAS.

The Spirit of Jupiter is called DAMAHOS, the upper spirit is DARMAS, the bottom is MATEES, the right is MAGHEES, the left is DAREES, the front is TAMEES and the back is FAROOS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAHIDAS and the responsible spirit for all the organizing and the original is the one that is called DAMAHOS.

The spirit of Mars is called DAGHDIYOS, the upper spirit is HAGHEDES, the bottom is GHIDYOS, the right is MAGHRAS, the left is ARDAGHOS, the front is HANDIGHYOS and the back is MAHANDAS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAHIDMAS and the responsible spirit for all the organizing and the original is the one that is called DAGHIDYOS.

The Spirit of the Sun is called BANDALOS, the upper spirit is DAHIMAS, the bottom is ABDULAS, the right is DAHIFAS, the left is ATIYEFAS, the front is MAGHNAMEOS and the back is GHADEES. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called TAHIMAREES and the responsible spirit for all the organizing and the original is the one that is called BANDALOS.

The Spirit of Venus is called DIDAS, the upper spirit is GHIYLOS, the bottom is HIYLOS, the right is DAMAYIS, the left is ABLIMAS, the front is BASLAMOS and the back is ARHOS. The spiritual that is responsible for their rotational movements and their talismanic position in the orbit is called DAHTAREES and the responsible spirit for all the organizing and the original is the one that is called DIDAS.

The Spirit of Mercury is called BARHOYAS, the upper spirit is AMIRAS, the bottom is HIYTES, the right is SAHEES, the left is DAREES, the front is HELEES and the back is DAHDEES. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called MAHODEES and the responsible spirit for all the organizing and the original is the one that is called BARHOYAS.

The Spirit of the Moon is called GHARNOS, the upper spirit is HADEES, the bottom is MARANOS, the right is MULTAS, the left is TIYMAS, the front is RABEES and the back is MINALOS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAGHAYOS and the responsible spirit for all the organizing and the original is the one that is called GHARNOS.

That is what Aristotle mentioned in his book about the spirits names and claimed that they are divided to the earth's six directions so they have a complete coverage of the earth's different regions. I want you to know reader that these are the names of the planets that the people actually use when they invoke the planets and no other names. So when Aristotle said that some of these spirits flow each in every direction of every region to specific people is absolutely correct. To have different talismans and fortunes each require a different call, approach, talismans and unusual influences because some can provide with money and some takes away wealth; some give, some take and there are some that prevents and some that motivate.

Some of the spirits have certain bodies that they incarnate in. They have in certain regions their men that they get hold of and overflow their spirits using their bodies where they guide them to their knowledge and influence however and wherever they need when it meets their core and nature.

Aristotle said "If you like to bring from these spirits what you need of their regions, you need to call each planet what they have only in their region and on certain

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days so you need to rely on the knowledge I am about to share with you."

"To ask a specific need of Jupiter you need to approach it on Thursdays when the Sun enters Sagittarius or Pisces or when it drops down to the Moon at faces the Head of Aries or when it faces the Sun. Then you need to build a clean house, furnished with the best you can afford. You stay in that house alone and that becomes your temple.

Then make as much as you can of sweet kind of food that is made with honey, butter, nut oil, sugar. Make some hard candies and some soft that is also made of butter, milk, sugar and saffron. Then put a big table in a corner of the house on top of another solid stable table, then put in front of you a brazier made of one of the metals that is specialized with the planet. Then put on the first table musk, camphor, sandalwood, a triangle of all scents and expensive perfumes, rose of Jericho and mastic. Then arrange the items as they are and put on the other table the hard and soft desserts and you put in the middle of that a braided candle and beside that four open baskets full of bread and cold meat grilled and cooked made of lambs meat, chicken, hen and all kind of beans.

Beside each basket put a full bottle of wine and a clean glass and good smelling basil between each basket. Then cense on one side with the sandalwood and on the other hand with the Mastic, on the other side of the table. Then you invoke, while alone, these words *Damahos, Armas, Helees, Maghas, Adrees, Tamees, Furoos, Dahidas, Afraus, Kayikeers*.

These are Jupiter's spirits in the six directions of its orbit and Afraus the Wise said that the meaning of these

words are *Come along all spirits united and in harmony, smell all these beautiful smells and eat from this food and use these incenses.*

You repeat these words seven times; you leave the house for one hour on the sixth time and call them again for the seventh time they come to you looking and dressed in their best. Then you ask them for what you want and wish of wisdom and knowledge and they grant you the wishes and you will be covered with their spiritual power. Then you gather your friends to eat that food, drink the wine and use the pleasant incense and smoke.

This is the Roman rulers invocation for the spirits and it is one of their important secrets and of their holy days and prayers that they celebrate each year.

To ask a specific need of Mars you need to approach it on Tuesdays when the Sun descends to Aries which is Mars's home or when the Moon is well aspected and is facing Mars. Then you go out to a desert that has plenty of fruitful trees. You bring with you a sacrifice, make it a sheep or a cow; also bring a brazier with plenty of coal and incense that is made of myrrh, carob and black mulberry and a basket that has food, the best kind of desserts and a pitcher of wine.

Then sit under one of the trees and release the sacrifice from your hand, burn the incense and say *Daghidos, Haghydees, Ghidyos, Mighdas, Ardghos, Hidghidees, Mihindas, Dahidmas.*

Then you say: *This sacrifice and the food is for all of you. Accept it and put it where you desire.* Then you take the sacrifice under the tree and cense it with the incense and then you slaughter it, clean it and grill the liver. If you

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grilled the whole sacrifice and prepared it then take it out and lay it on the sacrifice's skin like a table cloth then you call and say *This is your sacrifice and your food, come and smell it and eat from it.*

Then a red spirit will come that looks like a torch of fire and it passes by the food and smells it and burns some of it.

Once you see that ask the spirit for what you want and ask for help and support in things. If the spirit disappears, then go to the food and use of it as much as you wish and ask for things you desire. Maybe you would get it and maybe not because this spirit is a star in its core but because it is known for being moody where it always agrees and disagrees on things almost instantly so you never know with it in what mood it might be that is this spirit's special nature. So if you had to eat of the food then you might be better off to just go back home at that point.

To ask a specific need of the Sun you need to approach it when it descends to Leo's sign or when the Moon descends fifteen degrees of Aries or nineteen degrees of it and that is on Sunday. When that happens, prepare a clean house furnished with the best furniture that you can afford. Then get seven gold statues. If you cannot afford gold statues then make them of wood. If they are made of gold decorate them with red rubies and jewels. If it was from wood then dress them in expensive red silk and decorate them with red rubies and gold and put them in the middle of the house in one line and between each of the statues' hands a tray that has loaves of flaky bread, soft and hard candies that are made of ripe dates. Put in the middle of each tray a cup and bottle of wine, a plate of condiments and a plate that has spices and scents like

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Musk, camphor and Amber. Cense the house with basil. Then light a big candle and sit in front of the statues on a high bed and say *Bandilos, Dahimas, Abdulas, Dahifas, Atefas, Maghmoos, Ghadees, Tahimarees*.

Wish for what you want and eat with your friends the food and drink the wine then leave the house and your wishes will come true.

To ask a specific need of Venus you need to approach it when the Sun descends to the head of Pisces sign or the Moon is in Cancer and that is on Friday. Then you wash up, perfume yourself, and your clothes, then enter a bathroom or go under a palm tree or any other tree and bring with you a ram and a razor and say *Didas, Gheloos, Hamiloos, Damarees, Teymas, Samloos, Arhos, Hatarees*.

Ask for what you need and wish for anything because you could be granted everything even magic, tricks and cunning privileges if you wish for it because Venus is known to grant such wishes when you approach her. As you only need to wish what is in each planets nature to be able to get that wish.

To ask a specific need of Mercury you need to approach it when the Sun drops down to the Capricorn which is the beginning of the Persian year. Then you need to get a golden chair with a golden brazier on top of it in an empty clean house and cense with sandalwood, myrrh, bush-grass, carob and elecampane. Put the golden tray in front of you and get seven goats and prepare a wooden stick in a way that when you hit each goat you can kill it in one strike. Then you need to do that once for each goat in a row then you burn the incense and say *Barhoyas, Ameras, Hatees, Sahees, Derayis, Hatees, Dahrees, Maghodees*. Separate the skin of the meat then put all the goat's fat

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around the tray after cleaning it. You repeat the words but this time as you are veiled all the way to your eyes and censuring in the same time. Then take the skinned off meats and cook it in one big pan with vinegar and you prepare of the food what you need and you put it in baskets and you exceed the greetings to the spirits and ask for what you need and they will give you what they are specialized with only.

To ask a specific need of the Moon you need to approach it when the Sun is on the top of Cancer or when the Moon is facing the Sun and that is Aries sign and upon Sunday at the sunset. You should be all washed up, having perfumed yourself and your clothes with pleasant incense. You go to the desert and you can have people with you and each one of you should bring with them a ram and a sharp knife and incense that is made of bush-grass, almond, carob, elecampane, myrrh and lean sandalwoods.


You need to be prepared with lots of food in baskets. Light up a great fire of wood. Put the food baskets opened from the top by the fire and sit around that. Then the one that will bring the spirits needs to take the ram and go to a water spring with trees around. Then he cuts the ram with the knife and throws some incense in the fire and says *Ghandoos, Hadees, Maranos, Maltas, Tymas, Rabees, Menalos, Daghayos, Gharnos*. Then he sacrifices the ram as do each one of the others then they let go of their rams till the spirits lead tells them so. Then the one bringing the spirits leaves the sacrifice and goes back to where the fire is and throws some more incense and calls the spirits. Then he stops talking for an hour. Then he goes back to his friends and starts skinning off the sacrifices and censes all

the parts, like the leather, heads, feet and leave them in a clean place and don't eat any of those.

Then they grill the meat with the guts in it. Once it is cooked, put it with the baskets around the tree and hang on the tree colored fabric with all different colors. Then the bringer of the spirits by himself alone burns the incenses and calls the spirits three times and asks for what he wants from them and for his friends.

To ask a specific need of Saturn you need to approach it when the Sun descends to Capricorn's sign or the Moon is in *Sagittarius*. You make a statue with feet made of iron and put on it colored clothes, green, black and red. Then take that and go to the desert under a fruitless tree and you have your sacrifice with which is a cow or calf and an incense made of a black cats brain, its guts, carob, myrrh, juniper and you say *Brimas, Tos, Khroos, Kiyos, Ghardiyos, Tamoos, Riyos, Taheed, Seyrah, Mandool* and it means "come spirituals this is your sacrifice" then ask for what you desire and would come true and all this is what was mentioned about the planets invocations in this book that is called *Al-Istamatis*.





Chapter Ten

ARISTOTLE MENTIONED IN HIS BOOK which he called *Al-Istamatis* and wrote to the Alexander four descriptions of beads that helps in forming talismans and what the spirits knowledge requires. He called the first one the *Bead of Damatees*. You use this bead as a stone for your ring and whoever sees or looks at this ring must submit, obey and disgrace for you and accept your orders and if you used it as a seal for a letter and sent it to a king or anyone else. They shiver and tremble as they look at it and they obey your wishes and orders. If you pointed at a disobedient giant, he would immediately obey and surrender to you. This is the specialty of the bead and the color of it is red.

The way to make this bead is by taking a small amount of red rubies. Grind it and add to it one carat of diamond that got grinded with lead, two carat magnesia, two carat sulfur and one carat gold. Put all this in a melting pot and heat it up slowly till they all melt and become runny. The diamond melts the ruby, the magnesia melts the diamond, the sulfur melts the magnesium and the gold melts all those up.

When it is all melted and runny like water, take the melting pot off the heat and let it cool. When you take the mixture out you will find it a jewel that is mixed in colors but mostly cloudy muddy colored. Put that aside, then take an equal amount of lion brain, fat of a tiger and a

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blood of hyena. Melt the fat and mix the brain in it, then pour the blood on them till the color becomes dusty and be very careful not to touch this mixture with your hands or let any get on you clothes and be careful not to breathe it because it is poisonous. It is the same poison that *Hetrutees* drank and it tore him apart and made his skin fall off.

When the mixture settles down put it aside, then take an equal amount of yellow golden metals, yellow sulfur and ginger about the weight of five carats each, grind them and boil them. Then add that to all the mixtures you have done, this will melt all together and will balance it. After mixing it very fine, put it in a little cup made of clay then heat that up slowly as it starts to melt like wax. When it does look like wax, take it off the heat till it cools and that is the mixture that helps in every charm and talisman and grants you all your needs.

The second bead is called the *Bead of Al-Istamatis* and it works for amulets for stopping rain, cold and snow from falling on troops going to fight. It keeps nature and other obstacles away from harming any requester, his friends and his rides. This bead is dust colored and the way it is done is by taking two carats of iron. Melt it with white bush-grass. Once it is melted add one carat of silver, one carat of lead. After all is mixed well together remove it from the heat and mix it with the spirits spirit. The way to do that, is by taking bones of the hand and feet of a pig, clear them of any meat and nerves and cook it with water and salt then dry them and grind them and melt an equal amount of the bones with mandrake and fry them and put it in a pot of clay.

Keep doing this till you fill the pot with the mixture. Then put it on a faded fire that burned for a long time for

one full night and that will make it melt all the way through then take it and cool it and grind it some more and add it to pure red golden metal and grind it and mix it with human blood for one full day.

Then melt the first mixture with this by pouring it slowly till it all mixes in and the spirits are harmonized then take it out and cool it. You will find the color of it is dusty. Lathe it round gently and charm it with words of what you need for three days and put it up and any time you need to stop the rain, cold or snow some where, you say the words and lift your right hand with your beads to the sky and all that stops, and you will have a complete amulet that is made of the strength of the spirits spirit.

Aristotle called the third bead the *Bead of Al-Istanatis* and it is a special amulet that you can carry with you in battles, wars with enemies to make the enemies swords, weapons and spears freeze and miss their targets and the color of this bead is black and the way it is done is you take five carats of iron that is melted with sulfur and you add white sulfur, magnesia, tin powder and that will make the mixture becomes white like silver, it will eat up the dirt in it and purify the core of it. Then you take an equal amount of pig's fat and brain, melt and mix them together with the blood of a black raven. When it cools off it thickens and looks like yogurt. Then take two carats magnesia, one carat of grinded diamonds, one carat pure yellow golden metals, one carat of yellow sulfur. Grind all that and add it to the first thickened mixture and heat it up in a clay pot. They will melt and look like wax. Take it off the heat and leave it cool it will become like a stone put that aside. Then take from the same iron you melted five carat and half carat of each of silver, gold and copper. Melt

them all together and add the other mixture in slowly till it mixes in well with the heat and the fire eats the dirt up and clears it. That is how the spirits harmonize together and becomes runny like water. Then remove it from the heat. You will find once it is cooled, to be plain little soft in the core then lathe it round and invoke it for three days with your request then carry it with you because as long as it is with you, no metal, swords, spears nor arrows will ever hurt you or any of the people around you.

The fourth bead he called the *Bead of Ghidamatees* he used that to bind the soldier's desires of marriages and adultery because adultery and getting close to women in the military is a huge misfortune and it causes the enemy to win with great victory. This bead is white in color and the way it is made is by taking five Dirham of lead, one dirham of copper and iron that is melted with white sulfur, half dirham of silver. Then you melt them and add the lead to it, once it is melted all down to a smooth texture, take half a carat of magnesia and diamonds and half dirham of yellow sulfur and four carats of red golden metals grind them all and add it to the first mixture slowly till all is well mixed and you leave it to cool. Then you make a spirit for it and that is by taking an equal amount of deer fat and horse brain. You melt the fat with the brain and add bird blood to it till it thickens, then you add to that one dirham melted pig feet grinded very fine with little tin, half dirham magnesia, one dirham yellow sulfur, one and half dirham red golden metals, grind them all and add it to the brain and the fat that you mixed first with the blood. Put it on the fire till it melts then take it off the heat to cool. Once it is cooled you add your first mixture to this slowly till it is runny like water then you get it off the heat and let it cool then you lathe it round then you invoke it

with your words for three days. Then make two statues of copper of a man and a woman then you put the bead on the male figure statue and you make them with their backs to each other then you take a iron needle and you say the words of your request on it three times then you hammer it in both of the figures chests till it goes all the way through. Then you put these statues in a small iron coffin you say your words on it first day and night then you take that with you and that will bind the soldier's desires and adultery feeling as long as you have it with.

The book of Aristotle also explains that **mixing these amulets is very dangerous and the person that is doing it should be extremely careful because they are poisonous.** Do not try to touch them with your hands or smell them. There is also an amulet that will protect you from the poison and this is the way it is done; take one carat of each of the Indian sandalwood with the myrtle seeds, mandrake seed, musk mellow seeds, one carat of musk and half a carat of betel nut, seedless raisin and white sandalwood. Grind them all together and kneed with pounded myrtle water and make wicks and dry it. When you're working with these potions then you use that on your nose, ears, lips and mouth and veil your face with this when you grind and mix ingredients. As for your hands there is a different amulet to protect your hands from these poisons and that is done by taking an equal amount of laurel seed, mahaleb seed and gentian and four pieces of elderberry oil and rabbit blood, you grind what needs to be grinded and you kneed it with elderberry oil and rabbit blood and you put that in a bottle to use when you want to touch any of these potions then you wipe your hands thoroughly with the oil and then touch the materials and poisons because then it won't harm you.

Aristotle described in his book that is called *Asnotas* that the spirits of the amulets could exceed and violate the maker by harming him or making him ill and that because the close connection between these spirits and the nature of certain illnesses and if that happens the sick person needs to drink this potion that is made of half ounce of human blood melted with two small amounts of almond oil and two small amounts of rabbit brain and mix them well with one ounce donkey urine. You drink an amount of two dirham of that mixture for seven days in a row, first thing in the morning on an empty stomach and that will clear every thing that the spirits amulet influenced the person and all his bad moods and any other kind of influence the other seven planets may have. This drink will settle the person's spirit and fix any harm.

Alexander has asked Aristotle in his book that he called *Malatees* about Kinas the wise Indian man that had the knowledge of talismans and if that man actually had a book where he mentions the way to make these talismans so Aristotle wrote this book that he called *Malatees* to answer Alexander's question and he based it on Kinas's knowledge of the talismans and some of the ways to do them. He started by saying that Kinas was known to be with the spirit and he lived to be five hundred and forty years old and he lived in the times of Adriyanos the tyrant, fighter king. So Kinas made talismans that bring the divine world with the material worlds with spirits that are spread in the world and with these talismans he was trying to gain this king and the other king's sympathy. He also made other different talismans, from these other talismans there is this one that he called the *Dagheoos* and he made it to connect men with women and the way it is done, you

take half a carat of deer brain, half carat of melted fat tail of an ewe, one carat of camphor, half carat of rabbit brain, you gather the brains in a melting pot on a coal till it all melts. Then you add the fat tail of the ewe to that till it melts too, then you add the powdered camphor then you remove it from the heat and you make a statue of wax that's empty in the middle that has previously never been used for anything. You wish for the woman whose love you want. Then you make a hole all the way through and you start pouring the mixture into the statue as you are saying: *Dahiyayees, Ghanmuwades, Nakaghayes, Dirolayes*. Then you take a one small amount of round white sugar and add that to the statue. Then you get a fine silver nail and you stick it in the chest area not all the way through and you say *Hadoraas, Tymaroos, Hanitoos, Amiraas*. Then you wrap that statue in a cloth of white material and white silk and you tie the cloth with a silk thread under the chest area then you bring the two sides of the thread together and tie in seven knots and say after each knot *Arghonas, Hadmiyos, Finoras, Armithas*. When you are done put the statue in a new small container made of clay then dig a hole in the house of the requester of this talisman and bury the statue straight up where the head is up and the feet are down. Then cover it with dirt, then take a small amount of bush-grass and grass, put them on fire and say as you burn them; *Bahimras, Omarlees, Kadamedoonis, Finores*. You excite the spirit heart of that woman with love to that man and you bring her heart's spirit with the power of these spirits of spirits and their names are BAHATORES MILYORAS, OLIYOS, MATINOS. Once you do this the women that this talisman was made for will get excited with the love spirit and won't settle, sleep, awaken, sit, think or do anything till

she's driven to that man quietly and obediently and with no control over herself, pulled with the power of the talisman to that place that has the talisman buried in, whether she knows about the talisman or not she be pulled into the place and that man.

Another talisman gets made to be put in food or drinks and the way that is done is by taking two grains weight of rabbit noses, two grain weight of hyena brain, three grain weight of melted fat tail of ewe, two grain weight of amber, two grain weight of musk, three grain weight grounded camphor and one small amount of the requester of this charms blood. Put the blood in a melting pan and heat it up. Once it is hot add the noses, the brain and the fat tail to it and mix them, then add the musk, camphor and amber and mix all that, then remove it from the heat. Then you mix that with wine or in sweets or bread dough or with the meat of birds or any other boiled meat or any food or drink you desire. Then put some on your hand and wish for what and whom you made it for and take with some small amounts of bush-grass and grass and burn that and as you are burning it say *Diyloos, Ahidaas, Batrodlees, Bandolees, Baghyllas*. With this you will have that certain woman's spirit get so excited with these mixtures and she will be pulled with these spirit's powers that she can not hold still and it will keep her sleepless, restless and thoughtless till she comes obeying to the power of these spirits and their names are *BIHYNOLSASER, HIYADEES, KIDMOOS, ANDALEES*. When you're done with that and you invoked and censed it add just a little of that mixture in the food or drink so that the person who eats or drinks it leaves nothing behind. Make sure to feed it to the person you love. Once the food goes through the person's body he/she will get so

excited that they won't be able to get hold of themselves till the one this talisman is made for comes obeying and submissive. If it was very hard for you to feed this to the person then all you need to do is to change your intentions in your request and point out as you make your wish that the person you made this for is unable to eat it or drink it. You do keep the potion as it is and you also take it put it on your hand with some bush-grass and grass and as you are burning it you say *Adiroos, Batiroos, Briyodees, Fardaroots I have excited the heart of this person to this, and moved his/her heart spirit with love, and kept her from sleeping, making decisions, standing or sitting till she comes to this person submitting and obeying thus the spirit's heart of theirs shall be brought to that person with the power of the spirits spirit and there names are MADEES, AWDORAS, MANURAYIS, HANDAROOS*. Try then to feed this to the person, if they eat it and it settled in their stomach, then take a small amount of bush-grass and grass and throw it in the fire and let that person say *Hamorees, Tidorhes, Ayinmes, Harmas*. If he says these words then he/she will come with love obeying and submissive with no control on their souls. Kinas said also that if it was hard to get some blood from the requester to mix in the potion then take two small amounts of hyena blood and one small amount of a ewe blood. Put it in a melting pot and add to it two grain weight of rabbit brain, three grain weights of hyena brain, four grain weights of melted fat tail of an ewe, two grain weights of musk, two grain weight of camphor and two grain weight of rabbit noses. Mix them all and melt them. Once it melts take it off the heat and mix it with food or drink then burn some bush-grass and grass and say on the potion these words *Anoraas, Habwaloos, Fancees, Badrolaas excite the heart*

of this person to this, and move them spirit, keep them from sleeping, awaken them, standing or sitting. Pull and bring them with the power of these spirits and their names are BATIOLEES, BRIYANOS, OBOHEES, WANDOLAS. Then feed it to the requester if it settles in them stomach take one small amount of bush-grass, grass and a hair of the hyena's tail and let the person burn it if they burn it teach them to say *Hanodees, Mahreyas, Tidoras, Omiroos* then that person's heart gets all exited with love and desire to the other and can't settle till they go to their lovers obeying and submissive.

There is another third amulet that gets burned and the way that is done is by taking a small piece of the hyena's ear, a piece of male rabbit ear, half weight of white cat's pupil of the eye, half weight of white dogs fat, one small weight of bush-grass and grass and like all of them add melted fat tail of ewe. You melt the fat tail of the ewe in a melting pan and add to it all the other ingredients then mix well and add half carat grinded camphor, two carats of white sandalwood and Indian sandalwood that's not leaned, one carat of amber, half carat of musk to the first mixture. Once it is well mixed divide it to seven pieces, then take seven braziers and put coal in them and light them up. Then line the braziers up in front of you and put one of the mixtures on each brazier. When you are done start burning and say *Aiyoris, Yatandas, Ahiyoles, Heriyolas excite the heart of this person to this, and move their hearts spirit with love avoid sleep, making decisions, awakening, standing or sitting till they come obeying and submissive, pull and bring them with this spirit's spirit and their names are ALBOWAREES, HIYAKOS, BODYEES, TAWADOS.* Then leave and your confident that your talisman will work and that person you used the

talisman on will get all excited with love and will not settle till they go to that man or woman.

The fourth of Kinas' amulets is an oil, basil, scent or done on an apple or any other similar items. Here is how it is done, you take two grain weight of rabbit noses, take a goat liver and mix it with bush-grass and put it on fire till it gets inflated and lets go of its water. Then you slice it and squeeze it till all the water comes out in a cup and put it aside in a bottle till you need to use it for this charm. Then you take two grains weight of that liquid with four grains weight of amber, three grains weight of musk add them all in a melting pot on a coal till it all melts. Once it is melted remove it from the heat and put it in a bottle. Then when you need to do your amulet you take one small weight of old pure oil and put it in a melting pot and add to it one grain weight of that liquid mixture till it melts in it. When its all melted take one small weight of bush-grass and grass and burn it under that mixture and say *Tiyroos, Fiyhatees, Vitolees, Andraws excite this person for the other, move their heart's spirit to the other with love avoid sleeping, awakening, standing or sitting, pull and bring them to the other with the power of these spirit's spirits and their names are BIKITAROOS, ADILAS, MANHOREES, MANCORAAS*. Then take from the oil and if you can spread it on the requester or make them use it as a scent. Every time you use the oil or the scent their spirits will be excited with love and they will not be able to sleep or awaken till they go to their lovers. If you were unable to spread it on the person then make a statue that looks like the person from wax and order them to hold it in hand and to burn with bush-grass and grass for three days at sun rise and to say these words and continue on burning and

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using the scent because that will move the spirits love and excitement feelings for the other.

If you want you can take basil or an apple and smear of the mixture on it worth of two grains weight of the oil. Then cense with bush-grass and grass on it and say as you're doing this *Norous, Andolees, Armolas, Fimarees, excite the heart of he/she and move his/her spirit with love to the other and avoid sleeping, awakening, standing or sitting, pull and bring him/her with the power of these spirit's spirit and their names are BAROLAS, MANTORIS, FEMALOS, BROHOYAS.* Then let the person smell the basil. When they do their hearts will overflow with excitement of the spiritual of love and they will not be able to control them selves till they go to the other person. If the person cannot smell the basil, then make the requester to take the statue of the desired person in one hand and small amounts of bush-grass and grass and let him with his other hand throw it into the fire and teach him to say *Edidas, Bidorees, Afiyoos, Diryanos* and tell the person they need to smell it first because that will move the spirit of the beloved one and excite then with love in their heart and will not settle till they get to their lovers obeying and submissive.

And these are the talismans of the spirits that are called *Daitoos* that *Kinas* made to unite men and women.

There is another talisman called *Baghees* and these talismans are used to sympathy the hearts of kings on their people and make them lean with love and mercies towards them. The way it is done is by taking a wax that was not used for anything before and make a hallow statue in the name of the king you desire. Then you take one carat of a deer brain, two carat of rabbit brain and a small amount of

human blood. You mix them all together in a melting pot and add to the mixture half amount of powdered camphor, two carat amber and half carat musk, melt them then mix them well till they are all melted. Then make a hole in the head of the statue, pour your mixture in and leave it to cool. When it is cool, cover that hole with the wax. Then you take four small amounts of human blood, two small amounts of white rooster blood, two small amounts of horse brain, one carat of musk and camphor, one small amount of melted fat tail of a ewe. Put all that in a melting pot. Melt and mix them well, make another hole and pour the mixture in then seal it back after it cools off. Then you take a fine, delicate silver nail that was not used for anything before and poke it in the chest but not all the way through and say *Akriyor, Ghidayoos, Yahiylas, Yahidoos*. Then you put the statue in a new bowl made of clay; take half of a small amount of powdered bush-grass and grass and a small amount of white rooster's pupil eye. Mix all that together then take the statue and a brazier with coal and go to a hill that has a view of the city, dig a hole as big as the statue and bury it straight where the head of it is up and the feet down straight then put a stone on the top to cover it well. Then put the incense on the fire and say as your censuring *Akraros, Manduras, Vilahoos, Ramalees have the mercy of this persons heart in the name of love, friendliness and mercy on this person with the power of this spirit's spirits and there names are BANDORAS, AYINMOOS, KAFINAS, MADLOOS*. When you do all this be assured that you will get the mercy and acceptance of this king for all your actions.

There is an opposite charm used to set a king against someone for revenge. Here is how it is done, you make a hollow statue of a wax that has not been used before and

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then you take one small amount of black cat's gallbladder, half of a small amount of black dog's gallbladder, one small amount of black donkey brain, two carat of aloe, one carat black pepper and one carat myrrh. Grind the black pepper and aloe and you put the brain and the gallbladder in a melting pot you add the grinded pepper and aloe to it and leave it till it melts. Once it is all mixed and melted, make a hole in the statues head pour the mixture then seal when it cools off. Then take a half of a small amount of black kite's gallbladder, half a small amount of black raven's gallbladder, one small amount of black bat brain, one carat aloe, one carat myrrh, four carat myrtle seed. You mix all this together with the brain and gallbladder in a melting pan on coal till it melts. Once it melts make a hole in the statue and pour the mixture in it then seal it back with the wax once it cools off. Then take a iron nail poke it all the way through in the chest of the statue and as your doing this say *Kardilas, Dikayos, Baholees, Baronaas* then put it in a new bowl and make a smoke of one small amount of each of black cat's gallbladder and black raven's gizzard and two small amounts of black goat's hoof and black horse hoof. You mix it all together and put it on a coal fire till it smokes and you say as it smokes *Matyraas, Ghydorees, Mamulaas, Farhinoos, invest the power of the spirits on the heart of certain king on this person*. Don't forget to mention what ever you desire, large or small, so the spirits influences that person with all kinds of torture, discontent, anger and all kinds of revenge and get the spirit's spirit excited with revenge on this person with their power. Those spirits names are *BARMOLEES, BASRAS, VIDORAAS, BAHIMOOS*. When you do this be assured that your wish will come true.

There is another charm that is called *Biraas* and make it to get the kings sympathy for women with eternal love. The way it is done is by taking wax that was not used before and make a hallow statue with the name of the king and a second statue also hallow with the woman's name that you want his sympathy for. Then you take the kings statue and you hold it in your hand and make a hole in the head and take one small amount of melted fat from a tail of ewe and one small amount of camphor, one carat of musk, add them all up in a melting pot and melt them with a medium fire. Once it melts you pour the mixture and leave it cool, when it is cool seal it back with the wax. Then you take two small amounts of human blood, two small amounts of deer blood and melted fat of the tail of ewe, one small amount of amber, half a small amount of musk, one small amount of round sugar and two small amounts of white donkey brain. You grind what needs to be grinded then you add all up in one melting pot and melt them on a fire with coal till it is completely melted. Then you open a little hole in the chest of the statue and pour the mixture in and leave it till it cools off, then seal it back with the wax. Then take the other statue and make a hole in the head, then take one small amount of melted fat of the tail of ewe, half small amount of camphor, half a small amount of grounded round sugar. Melt all these ingredients in a melting pot then pour it in the head and leave it till it cools then seal it back with the wax. Then take one small amount of human blood, one small amount of deer blood, half small amount of grinded camphor, half small amount of round sugar, two carat amber, two carat musk, one small amount of local white donkey brain. Gather all this in a melting pot and put it on a fire on coal till it melts. Make a hole in the chest of the second statue

and pour it in and seal it back once it cools. Then take two carat camphor, two carat sugar, two carat amber, two carat white rooster brain, one small amount of melted fat of the tail of ewe, grind all and put in a melting pot on a medium fire till it melts. Then leave it to cool and thicken, then take it in hand and make threads like wicks. Then take the statue of the king and the other statue of the woman and make them hug and make the kings hand on the woman's body then tie them with those threads on the top, middle and bottom. Then take a silver nail, poke it from the kings back all the way through the other statues back and say *Bihayos, Baliyas, Odriyas, Armolees*. Then you wrap both of them in a white cotton cloth and put them in a new white silk cloth and tie it with white silk thread. Then take both sides of the thread and tie it seven ties and you say when you tie *Badilahoos, Bahdayis, Obaloos, Manatees, Toranos, Yahygas, Butoraas*. Then you put that in a new bowl made with new clay, you carry it to a hill, dig a hole for it and you bury it straight up where the head is up and the feet are down. Then put a stone on the head and seal it with dirt. As you are doing this you cense with an incense that is made of small amounts of each of grass, bush-grass, Indian sandalwood in a brazier with coal fire, you put the incense on the brazier and say *Alghidoos, Maltayas, Holees, Minoraas, excite the heart of this king to this woman with love, luck, compassion and high in levels. Move his heart's spirit to her, that cannot stop with the power of this spirit's spirit and their names are BADALIMAAS, ARHAWTHAAS, MANHOREES, BATIYDYAS* when you do this be assure that this charm will bring that king to that woman with love so that he will be impatient while away from her and she will have an absolute control of him.

There is another charm that is called *Baghiyos* and it is made for separation, hostility between men and women. The way it is done is by making two hallow statues of wax that was not used in anything before in the names of the man and woman you want to separate and you do say this statue is for this man and the other is for this woman. Then you start with the man's statue and take one carat of black cat's gallbladder, two carats of pig's gallbladder, one carat black dog's fat, two small amounts of black cat's blood, put all in melting pot on low heat till all melts and mix. Then pour that in the man's statue in a hole you make in the face as a mouth. Then take half a small amount of black dog's fat, half a small amount black dog's gallbladder, mix them together, then pour in the statue. Then take a fine iron nail and poke it in the chest as you say *Hodees, Amyalous, Halwanees, Bihiyowaras*. Then put that statue aside and take the woman's statue and take half a small amount of pinecone, green shell of a walnut, half carat of each of bitter gum and aloe, half a carat of black cat's gallbladder, two carat of pig's gallbladder and one small amount of black dog's gallbladder. Gather all this in one melting pot on a low heat till all melts. Once it is melted do like you did with the first statue and pour the mixture in the opening you made in the face like a mouth. Then take one carat pinecone, two carat of water chestnut, half a small amount of green shell of a walnut, one small amount of black dog's fat, mix all and melt then pour in the hole you made in the statue, then take an iron nail and get it through the chest and say *Adnalees, Bliyoraas, Mandorees, Baailiolees*. Then put both of the statues in front of you and take a nail and put aside of the man statues chest and the other side to the woman and turn the head of each to the side and take two carats of pinecone

and green shell of walnut, half a small amounts of black cat's gallbladder and black dog's fat. Mix and melt all that then cense with it and say as your smoking *Mimoraas, Handanos, Bahwalos, you cut and separated the spirit of this man and this woman and raised between them the spirits of hostility and hate, you separate them as these statues separate apart from each other and as you are saying this separate the statues. Then say separate them with the power of the spirits spirit and their names are DIWAS, SWATLEES, BAYALOS.* When you are done bury the statues under a fruitless tree and that will cause the separation of these two and hate and anger and hostility in the hearts of both of them.

Kinas has claimed that there were other talismans for the same purposes with a little difference in the ingredients that he had gathered from others that actually tried these charms but because of the difficulties in mentioning all of these talismans in this book would require much repetition and work. I will only mention the most important differences of each of the ingredients.

The talisman of food is a mixture of one carat of black cat's gallbladder, one carat pig's brain, one small amount of black dog's fat, two seeds of green shell of a walnut.

The talisman of incense is a mixture of one small amount of black cat's brain, half a small amount of pig's gallbladder and one carat of its brain, one carat of male black dog, one carat pinecone and one carat green shell of a walnut.

The talisman of incense is a mixture of two seeds weight of pig's brain, three seeds weight of black dog's gallbladder, two seeds weight of pig's fat, two seeds

weight of sulfur, two seeds weight of golden metals, one seed weight of green shell of a walnut, a small weight of mercury oil, one small amount of black cat's pupil of an eye, two small amounts of black dog's brain and half a small amount of black dog's tail hair.

This is the sum of the differences and I thought it would be important to mention these talismans because these are spiritual talismans.

Kinas has mentioned a different talisman which is made as a picture on wax that he used to tie to peoples desires and the way he did was by pouring the mixture from a hole in the brain of the statue that is made of wax and by screwing an iron nail in the statue where the desire area is. Then he mixes his spirits from one carat pig's brain, one carat black cat brain and one carat of mandrake seeds.


Kinas also mentioned the way to undo the bound talismans and that is by taking an ounce of brain of an ewe, one ounce deer blood, half ounce human blood, four ounce of a running water that has at least seven different water springs running in different directions, one small amount of horse urine, half a small amount of rabbit canine tooth, one small amount of mandrake seeds. Grind the seeds and the canine tooth, then mix them all and spill it on the corners of four road behind the man that you want to stop his desires and he should not touch any of it, then cense in those locations with one small weight of mandrake, bush-grass and grass and this would unbind the first spirit talisman of binding the desires of someone.

Then Kinas has mentioned another way of unbinding talismans that is done on food and the way it is done is by

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taking four ounces of deer blood, one small amount of rabbit noses, one small amount of martin brain, one pound of ewe milk, one pound of squeezed myrtle water, mix them all together like we have mentioned before and you make the person that you want to unbind the talisman from drinking it. Then he burns with one small amount of bush-grass and grass and that's how you untie the charm as Kinas used to do it.





Chapter Eleven

NOW I WILL MENTION TO YOU some of the charms that I have gathered from others beside Kinas. There is a charm that you make to tie peoples tongue from any harmful words and turn them to kind words that force others to like and the way that is done is by taking tongue of raven, tongue of frog, tongue of eagle, tongue of viper, tongue of white pigeon, tongue of white rooster and tongue of hoopoe. Grind them all till they are dust. Then take a gem, one carat silver, one carat gold, one carat camphor, one carat tin and one carat aloe. Grind what needs to be grinded and mix it with the first dust of tongues. Then kneed them with honey and lay it on white silk cloth. Then take two hairs between the eyes of a peacock, two hairs between the eyes of a falcon, liver of a hoopoe, a rooster liver, two bones of pigeon wing, two bones of hoopoe wing. Grind them and mix them with yogurt, then lay it on the same cloth. Then make a statue from white wax in your own shape and name it by drawing on the head your name with the shape of the Sun and on the chest draw your name with the Moon then rap it with white silk cloth and put it in the middle of the mixture and tie it with silk threads and take hold of it because you will see wonders.

I have also seen from one of the most brilliant of these talisman makers, mixing spirits and concord and discord

between the planets and its called charm of food in love, the way its done you take two small amounts of deer's brain, half small weight of cheetah's blood, one small amount of rabbit noses. Gather and mix them all by melting it with a low heat and this gets fed in small amounts in food or drinks.

There is also a talisman of the incense of love and the way that is made is by taking one small amount of white dog's blood and brain, two small amounts of deer's brain, two small amounts of human blood, gather them with mixing and melting then burn them and that is enough to excite your heart with the spirit of love.

A talisman for pleasant food, the way it is done is by taking two small amounts of chicken blood and one small amount of its brain, one small amount of rabbit blood, one small amount of falcon blood melt all together and feed in food or put in drinks.

A talisman for pleasant incense, the way its done is by taking one small amount of white dog's brain, one small amount of eagle brain, half a small amount of cheetah blood, two small amounts of deer brain and human blood, melt all together with one small amount of mandrake seeds and cense with it.

Another talisman for pleasant food, the way its done is by taking one small amount of white pigeon brain and also of its blood, half a small amount of eagle blood, half a small amount of rabbit noses, one carat of falcon brain, melt all together and add to food or drinks.

Another talisman for pleasant incense, the way it is made is by taking half a small amounts from each of rooster blood, cheetah blood, rabbit noses, one small

amount of human blood, melt all together and add Phirbiyon and cense with it. This charm has the power of harmonizing and spreading the spiritual of love.

A talisman for disgusting food, the way it is made is by taking two small amounts of black dog's blood, one small amount of pig's blood and one small amount of its brain, half a small amount of donkey brain, melt them all and add to the food.

A talisman for disgusting incense, the way it is made is by taking two small amounts of cat's blood, one small amounts of kite brain and its blood and a fox blood, two small amounts of nut seeds, add and mix all together till it melts then add the nut seeds grinded because that has the power of separating the spirituals of lovers.

A talisman for disgusting food, the way it is made is by taking one small amount of fox blood and monkey blood, half a small amount of black cat blood and prey blood, two carats of monkey brain and pig's brain, add all up and melt then add to the food.

A talisman for disgusting separating incense, the way it is made is by taking one small amount of awl brain and bat brain, two small amounts of red dog blood and black cat blood, half a small amount of pig fat, red dog brain, melt all together then add two small amounts of colocynth seeds and then cense with it.

A talisman for separating food, the way it is made is by taking one small amount of human blood and donkey blood, two small amounts of pig's brain, black cat's blood, half a small amount of tiger blood, mix and melt all and add to food.

A talisman for a separating incense, the way it is made is by taking one small amount of black dog's blood and eagle blood, half a small amount of donkey brain, after melting it add a nut seed and smoke with it.

A talisman for a pleasant food, the way it is made is by taking one small amount of bird brain and blood, half a small amount of hawk brain and blood, two small amounts of human blood and one sixth of a small amount of a phirbiyon.

A talisman for food that rises desires, the way it is made is by taking an equal amount of a cat's brain that is striped like a tiger and a human urine, mix them and put it in food and that will rise the spirit of excitement.

A talisman for incense that rises desires, the it is made is by taking two small amounts of red dog's blood and its brain, one small amount of rabbit noses and rooster blood and half a small amount of phirbiyon, mix and melt all then cense with it.

Another talisman done with the spiritual power which rises desires with incense, the way its made is by taking four small amounts of donkey blood, half a small amounts of fox blood, hedgehog blood, add one small amount of phirbiyon and cense with it.

There are mixed incenses made to spread the spirit of separation and hostility and there are four of them;

The first is made by mixing the same amounts of black cat blood, red dog's brain and a fox blood. Then add colocynth and animal charcoal and cense with it.

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The second is made with two small amounts of pig's noses and its fats, hawk blood, half a small amount of Egyptian vulture's brain, add nettle seed to the mix with grinded animal charcoal and colocynth seeds, then cense with it.

The third is made with four small amounts of bat brain and kite blood, half a small amount of rabbit noses and fat, add nettle and nut seeds to the mixture then cense with it.

The fourth is composed of one ounce of raven blood and tiger blood, two small amounts of donkey fat and its blood, melt all and add grinded nettle and nut seeds then cense with it.

There is a talisman made with food for hostility, the way it is made is by taking one small amount of grinded wild black cat canine tooth, add a small amount of dry, hard trash then add to food.

The wise man Aristotle said that who knew the dividing of the spirits of mandatory and the assembling of the material and divine world; nothing is hidden for him any more of all the kinds of spiritual powers, the ones that unite and the ones that does not unite, the hostile ones and the peaceful ones, the friendly and the poisonous and all the powers that are harmonized in their core and the harmful in nature beside the neutralization of their effects and knowing the spirits that causes all this.

There are talismans that tie desires that are done with the use of food and by capturing and carrying the spirit of desire away and the number of these potions is seven;

The first is made by taking one small amount of horse brain, pig's fat and the blood of a black cat, half a small

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amount of colocynth oil, add all and melt after grinding the colocynths oil and mix it in food and feed with it.

The second is made by taking an equal amount of horse brain, pig's fat, the blood of a female hyena, add one carat of it in food after mixing it.

The third is made by taking an equal amount of monkey blood and its brain, stag hoofs and pupil of its eyes, add all and melt, then feed an amount of one carat in food.

The fourth is made by taking two small amounts of donkey brain, half a small amount of pig's fat, half a small amount of horse blood, mix and melt all then add one carat to food.

The fifth is made by taking two small amounts of powdered pig bones, one small amount of peach leaf water, half a small amount of burned female hyena skin, black cat's pupil of the eye, donkey blood, mix and melt and add one carat in food.

The sixth is made by taking an equal amount of a female hyena blood, black cat's blood and buffalo brain, melt all and add in food.

The seventh is made by taking an equal amount of red dog's fat, a raven's blood, mix all and add to food.

There are also talismans that kill with its spirit powers that are made with the use of food and the number of those are seven as well.

The first one is made by taking an equal amount of pig's brain, vermin brain and an equal amount of

mandrake seeds. Then you add one carat of it in the food or drinks.

The second one is made with two small amounts of wild black poppy seed, half a small amount of fox blood, half a small amount of human brain, two carat pig's gallbladder, gather all and melt then add the grinded poppy seed then add about one and half carat to food.

The third one is made with equal amounts of human tooth and black cat blood, add mandrake seeds and melt all then put one carat of the mixture in food.

The fourth one is made with equal amounts of pig's brain and black cat blood, melt all then put one carat in food.

The fifth one is made with equal amounts of vermin brain, pig's blood and snake fat, melt all together and add one carat of the mixture to food.

The sixth one is made with two small amounts of cat's urine, two small amounts of camel sweat, half a small amount of colocynth grease, gather all and mix it then put one and half carat of the mixture in food.

The seventh one is made with equal amounts of wild rue water, iris water, human tooth and pig's brain, add all together, melt them, then add one carat in food. And these are the seven killer talismans in their spirits.

In the book that is called *The Hadytoos* there are ten potions that cause fatal sicknesses:

The first one is made with one ounce of a black cat's urine and one and half a small amount of the salt of that urine, one small amount of mouse brain, one small amount

of vermin brain, add all together and put one carat of the mixture in food.

The second one is made with equal amounts of pig's brain, camels sweat and human salt of urine, gather all and add one carat to food.

The third one is made with one small amount of monkey fat, half a small amount of vermin brain, jerboa blood, gather and melt then put one carat in food.

The fourth is made with equal amounts of donkey brain, human tooth, gather and grind then put one carat in food.

The fifth is made with equal amounts of human semen and deer brain, add and melt then put one carat in food.

The sixth is made with equal amounts of donkey brain, rabbit blood and camels sweat, add all up and put one carat in food.

The seventh is made with equal amounts of black cat's brain, bat's brain and hyena fat, add and melt together then put one carat in food.

The eighth is made with equal amounts of a mouse brain; black raven blood and quarter of the total weight of the first items add colocynth grease then put one carat of the mixture in food.

The ninth is made with one small amount of wolf's gallbladder and its brain, half a small amount of mouse blood and black cat's fat gather all and add one carat to food.

The tenth is made with equal amount of monkey brain and human brain, gather and melt then put one carat to food.

These are the ten mixed talismans of the planets that are proven with the spirits power that was mentioned in the *Hadytoos* book for Hermes, he also had another talisman and he called it the *talisman to prevent the harm and evil of the world from people*. The way it is done is by taking a heart of a frog and put it in the frogs head till it dries then he adds one carat each of silk threads with farina, kidney bean, gum and dried donkey brain. Hermes claims that this talisman was made by Galen for a king in the old times.

Hermes claimed in that book that the human being has many strange and different kinds of magic that the workers in this field should be careful of what they do and undo with this knowledge. There is a talisman that is called the *imagination talisman* and the way it done is by taking a whole human body that is fresh and put it in a big pot with eight dirham of fresh opium and you also add human blood and vinegar oil enough to fill the pot and you cover the pot with clay lid and put it on low heat for a one day and one night then you take it off the heat till it cools. You will find when you open it that it became more as fat. Take that fat and use it when you need. It has been said that when you make threads with this fat or put it on something it makes the look of things completely different than what it really is and interferes with people's imagination and makes them see the thing totally different and you need to feed some of it to whom you want them to see things differently.

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Then he also claimed that whom ever took a head of any animal he desires and from his fat and some dried nuts and covers that with oil then he put that in a pot and leaves it for a whole day and night on a low heat till it all becomes fatty and uses that on things it is guaranteed that the user will see the picture of things completely different. Also if the head of the animal is different that will change the picture of the outcome of shapes. When you use the animal heads for this potion don't feed from the mixture.

Hermes also said that if you take a fresh human head and put it in a pot with the human's liver, heart, gallbladder then you put with that also the heads of cat, fox, monkey, rooster, hoopoe, raven, kite, bat, goose, martin, turtle and owl. Then you take these twelve heads and cover them with oil in a pot that can hold all this then close it with a clay lid.

On a low heat for three days then take it out after that and drain the liquid in a separate container and seal it. Take the bones and burn them in a separate pot. Mix that ash with dried nuts, black stone and keep it till you need it. You will see that when you use that on any human it will cause the ruining of that humans thoughts, to the extend that he won't know where he is, whom he is with, or even which country he's in. He will imagine many weird things, he will see and hear things. To do that you need to either feed it to him or put it in a drink. You can also use the oil as threads too however you need it. If you wanted to smear it on someone's face, that has a whole different effect on people, that could drive them into weird magical effects.

Hermes also claimed that if you take an equal small amount of dog's brain, mouse brain, and cat's brain and half dirham of sulfur and tar. Gather them and rot them

together. Then you took one carat of that mixture and one carat of crane dung and burn it in any location. One who smells that incense will have a craze, fade out, loose his mind and will not know where he is and how he is.

There is another talisman that is made by gathering an equal amount of blood of different animals like dogs, donkeys, cats, bulls and goats. Then you gather and melt them on low heat and add to it small amounts of grinded gold metals and mercury, let the mixture rot with dung in a suitable pot for that. Save the mixture sealed so you don't smell it and who ever burns with one carat of this mixture and the smoke gets in his eyes he will be blind as long as you want him to be and the only way to cure it is by dropping the juice of green coriander with rose oil.

Another talisman to prevent people from talking is made by taking two dirham of rooster's gallbladder, two dirham of wolf gallbladder, four dirham of bat blood, half a dirham of lettuce seed, black poppy and the root of mandrake. Knead all after melting the blood on low heat so it mixes well, dry and grind the rest with aged wine and shape it into tablet sizes that each weighs around one carat and add them into food or drinks. One who eats these, his tongue will be tied where he can't talk at all and the only way to untie it is to chew grease in his mouth.

Another talisman to prevent people from hearing made with food. The way is made is by taking a good amount of mandrake and the same amount of bull gallbladder and goat gallbladder. Mix and grind then putrefy. Take it out after rotting and add one carat in food. This mixture will spread the spirit of deafness where who ever eats it won't be able to hear anything and the only way to untie this charm is by pouring rue juice in his ear.

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Another talisman to spread hostility and hatred between groups of people, the way it is done is by taking an equal amount of lizard head, viper head, black dog's fur, black cat's fur, burn all the ingredients in a bowl and when ever any of this powder spreads on a group of people it spreads the spirit of hostility and hate. To untie this charm you need to put one carat of incense in a brazier that is made of two small amounts of hollyhock seeds, one small amount of white pigeon blood and its gallbladder and one small amount of dove's blood and gallbladder. Grind the seed and add it to the blood on a low heat fire. Then make little tablets that each weighs around one carat and that will spread the spirits of friendliness and love and take away any hostility feelings of hate.

A sleeping talisman, the way this talisman is made is by taking an equal amount of half dirham of opium, a strip of mandrake and black anesthetic seeds, one sixth dirham of pleasant smelling nuts, small wood branches and pure sandalwood. Grind and kneed with green coriander juice. Then you get putrefy it so it mixes and unites together and the spirits harmonize in it for the wanted action. Then you feed one carat of the mixture and that is enough to put anyone into a deep sleep.

Another sleeping talisman with that has a more powerful effect; the way this is done is by taking two small amounts of each of hard bent nuts, red anesthetic seeds, mandrake or its bark, black poppy seeds, three small amounts of saffron and one small amount of basswood. Add all and putrefy it for three days. Then use one carat of the mixture in drinks to get the effect of sleeping.

⇒ Ghayat Al-Hakim ⇐

Another talisman for sleeping like the first two, this one is made with equal amounts of opium, mandrake bark, lettuce seed, hard bent nut seeds, rose of Jericho juice, black hellebore and the seed of black poppy. Grind the ingredients very fine and mix with two times of the amounts of each with aged wine and put in a container to putrefy for a couple of days. Then use one carat of the mixture in drinks.

Another talisman for the extreme deep sleeping, the way this is done is by taking an equal small amount of anesthetic seed juice, vaccine juice, green coriander juice, lettuce juice, hard bent nuts juice, black poppy seed juice and wine or any alcoholic juice. Add to this one tenth the total weight of the first ingredients worth opium. Melt the opium, then add fermented fig juice that was distilled at least four times and putrefy the mixture and use about one carat of this because it is very powerful mixture and the spirits power in it is very effective.

A fatal killer talisman added to food, the way to do this charm you need equal amounts of dried gecko, hard bent nuts, black poppy and colocynth grease. Grind and mix all then putrefy the mixture and keep until you need it and the amount you use is one carat of it in food and that is the poison that Galen used to kill the king with.

Another talisman, a sharp fatal killer, is made by decomposing the hearts blood, taking equal amounts of fresh horsetail, phirbiyon and a poisons plant that is called the ground olives. Putrefy all with snake gallbladder then use for revenge because it does make you get revenge fast but without killing.

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Another fatal talisman for decomposing body parts and ruining them, is made is by taking as much as you find of the spotted frogs that are sick with malaria and poke through their mouths rusted metal sticks that goes all the way through to the bottom. Then put it where the heads are down and put under them towards the mouth trays of lead and that's to gather the fat that comes out the frog's mouths. Once it stops dripping, you need to know that the last drops is the most effective of them all and the first one to use this talisman was Rufus and he saw what it can do of great evil effects.

There is the Indian talisman that I feel I need to mention to show you some examples of the Indians knowledge with these charms and this one the Indian kings use it has a weird effect and what it does is that it keeps the poisons and any evil effect away from them. The way it is done is by taking equal amounts of ten stag pupils from their eyes, ten snake pupils from their eyes or ten vicious snakes and you get as the total weight of any of their pupils of the eyes, a piece of a whales forehead. Grind everything separately then after drying it sieve it and grind the pieces again till its real fine. Put it in a glass bottle with tight neck and then take some of citron acid, and about eight dirham of radish juice, one dirham white clean spider web and one dirham grass. Cut the web and put it in the acid and the juice with some mastic and leave it for two days and nights. Drain well and slowly pour on the pupils of the eyes, then seal the bottle very well and bury it in fiery hay till the pupils melt and become oily and is mixed with the acid and the juice. Then you leave it in this fire till nothing is left of the two juices and nothing is left other than the weight of the pupils then you kneed it round and you put it inside of a egg shell and round it like

a ball then put another egg shell and put it back to the fire till it thickens a little. Then you make a tiny hole in it and wrap it with a silk cloth and put that inside bread dough and cook it in brick oven or put it inside a bird's craw and cook it. You cock it till it is hard like a rock then they put a thread through it and they hang it on the upper arm and the Indian kings hanged it there because they believed that the purpose of this bead is when a poisoned food, dessert or drink is brought to them or any other way of harm, the bead would quiver, move, tremble and sweat. So that is one of their wonders.

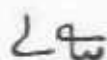
The first inventor of this bead was Kanka the Indian; he was a one of the Indian kings and wise men, he is also the one that built the city of Manaf and built palaces for his daughters that had yellow statues that were charmed, he is the one that made statues for the planets on the right side of the city and so many other wonders that are mentioned in the books about India. Kanka is also the creator of famous love talisman with weird mixtures and weird effects. These talismans when mixed in food or drinks that two people take into themselves, will create an immediate love connection between them. This talisman is an image so if it was drawn on a wooden stick and stamped in bread dough it will create an immediate love between any two that eat of that bread. If it was drawn on clothes then you always be attached wearing the same clothes, also if it was done on baggage, that baggage will stay attached to you. Kanka pointed out that there are two kinds of these images that he called the first the small image and it is symbolized

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and there is a big image and it is symbolized as



The way it is used is by drawing the big symbol and the small symbol with dust or you draw on food then you give the small food to whom you wish and you keep the food with the big drawing to your self and eat that, as the concept is that the little obeys the big so you give the little to whom you want and you be the big and get to be obeyed and you can use for that food like raisins or pomegranate seeds and similar fruits to conduct the talisman. I have personally tested it and it absolutely works.

Kanka is also the man that is responsible for creating the twelve days of celebration for each month for the people in Egypt. One of his talismans that he granted the people of Egypt was building this house that had four statues around and the purpose of these statues was to cure people from sicknesses. He drew on the head of each of these statues a drawing that showed which illnesses each statue cures and that made people come there from all over the regions seeking cure from these statues and they did find cure for what ailed them.

He also made another statue of a smiling woman, which any sad or upset person would look at and all their sadness and troubles went away. The people used to come to her also from all over to look at her and circumambulate around her that after a period of time they started to worship her.

He made another statue in this town from copper that had two big open wings and he painted the wings in gold and he put the statue in a location in the town that every body in that town passes by and the reason for building it was that this statue had the power to make any committer of adultery to point out to himself and to his willingness to sin and commit the crimes. So in a way to prevent the people of this town of committing adultery he built this weird and amazing statue. The people used it to test the others in that town for adultery and that made all the people of the town stop sinning for the fear of this statues power.

This Indian king and wise man had also made a cup that great soldiers drank from yet the liquid in this magical cup never decreased. At the time of Alexander the Great, Kanka had given this cup with so many other wonders to Alexander as a gift and he told him that this cup is a magical cup that is made with a variety of special, natural and spiritual powers.

Azeem the Indian was another famous wise man that had made this pond on the entrance of Nubah city with black marble that had water that never decreases or changes and it stayed the same level. Some think that was possible because of the humidity in the air. But the people of this town they knew that the water stayed in the same level because of the spiritual powers and the charm that Azeem made for them and no matter how much they drank of it the water never decreased. This Indian wise man had made this pond for the people because they were too far away from the Nile and too close to the salty water. So they can always have water whenever they need for all eternity he made this magical pond for them.

The way it works is that the sun vaporizes the water and with the spiritual power this pond captures this water vapor that is in the air and turns it into water that keeps the level in the pond always the same with no changes. With this magical engineering the water in the pond never ends and the pond has water from the air all the time with the help of its location too. Just like the bloodstone, if you put it on any of your body parts it will pull the blood out of the body because it has such a power to do so. That is why it is called the bloodstone. So too this pond works the same way. The water would never decrease even if the whole world drank from it.

This Indian wise man has made a similar pond in some of the areas in his country in India with the same idea where people today still drink from it and the water never decreases.

Azeem had another of his charms in Nubah city that was another famous one. He built this arch on the door that had four pictures. Each picture pointed to one of the four directions. In the hand of each picture there was a bell to ring. He built it in a way to make the people in this city to know if they had any one coming towards them from any of these directions. The town used it till the Egyptian pharaoh of Musa knocked the arch down.

The Indians have exceeded their knowledge in these weird charms and talismans. Some of those talismans were amazing and interesting for me, and I would like to share them with you. This charm they made required to take a manhood of a male and cut it into pieces. They mix the pieces with the dust of opium, dried nuts and anesthetic seeds. Then they putrefy it in a lead container and they keep that fatty oil to use it in food or drinks to cause the

effect of paralyzing any person and to prevent people from sleeping.

They also add some more things to this mixture to make a person imagine things that are not there and see things that are impossible to see.

They had the charms of putrefying all kinds of other animal's meat and add to it yogurts and they feed it to people so they can imagine other things and they transformed humans to any shape they wanted.

They have in the semen of humans another wonders. As they take the semen of a fully grown adult human and put it in an egg and they put with that the semen of any animal. Then the semen gets mixed together. They seal the egg and they putrefy it in a fire like incubation for three days.

Then they take the egg out and at that point it is an animal like creature. They put it in vinegar oil for three days and that animal lives in that oil all that time and they abolish it alive in that oil and they do not use that oil for things like pasting or on their faces otherwise the human that uses that on his face, he will change and look like that animal that they mixed the human semen with. The universe has so many wonders that amazes us and the Indians are one these people that have so much knowledge in this field and they keep that very secretive and they do not share it with anyone other then the ones they trust.

The Indians also take the semen from a man and they mix it with his blood. Then they cook it with the same amount of honey till all mixed well together with the honey and thickens. They feed that to whom ever they desire in their town in the far away regions, and the person

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that eats from it can't leave his town ever and he becomes like the insane that can not comprehend anything.

They have another magical talisman that they use in their food and drink and they make this talisman by taking a female pig to a deserted empty location and they tie it to an iron bar that prevents it from getting away. They put in front of her a male pig that is tied the same way the female pig is, then they leave both of the pigs there for forty two days and that is from the first day the Sun sets down in Capricorn. During that they feed the pigs with bread crumbs in milk. After forty two days the female pig gets very excited from the male pig and who out a healthy semen that looks like a piece of meat. Then they take that after it gets assembled from the location the female puts it and they put it in a container of lead and they incubate it for forty two days. Then they take it out and let it cool and they have a unique animal that comes out of it. They feed it for three days from the mother's food then they abolish it in oil and they use that oil in their charms by adding it to any food or drinks. I had this charm from Aristotle's sixth article in his book about animals. The Indians have horrible ways in using animals in their talismans and magic that need longer explanations but I happen to provide you with the most important parts of their secrets.



Chapter Twelve

WE ALL KNOW that any laboring seeker will be able to bring out the inside of each science and he will be able to solve all his doubts and suspicious when he finds what he needs from knowledge and that is exactly what Abu Bishr Mata Bin Yunis talked about in his explanation of his second article of his book titled the *Book of Nature After Aristotle* when he wrote a story about Anoshawan the king of Persia with Mazdak the wise man that tried to trick the king by saying that he became a prophet.

Mazdak came up with the trick of building a house of fire. Which was a normal house but he built it with stones that are not affected by fire like the metal stones and all similar stones. Then he would hide a person in a spot of the house to talk back to Mazdak, but it would seem as if Mazdak is talking to the fire and the fire responds back to him. So the king of Persia heard about Mazdak the prophet and the miracle of his talking to the fire and the fire responding back to him and it does not burn him. The king was so amazed and wondered about it so much that he wanted to see for himself this prophet and his miracle. So the king went and stood by the house of fire and listened to the fire talking back to Mazdak. Once he understood the trick he shot an arrow toward the direction of the fire and he hit the man that was hiding in the house and this was a

proof according to Abu Bishr that knowledge solves all the doubts and wonders.

You need to understand reader that you should always to be faithful and honest with yourself and never fall for doubts and prevent yourself from bad passions. You need the fear of Allah and to have passion only for him. The soul has the power of isolating itself to the lover and gives a complete desire unto passions. But the right passion and love should be only to Allah and his holy presence. Then the soul would be safe with the passion of love and away from the mortal desires because these are despised desires. The way of passion is through love and the love gets divided to several kinds of love, there is the inclined and obedience kind of love and that is like the love and obedience to Allah, Parents and teachers. Then there is the sympathy and compassion kind of love and that is like the love to your children. Then there is the benefit kind of love like the love you would have to all people and the rest of matters that requires benefit.

When you exceed the love, you do not call it love but you would call it passion and if you had passion for any thing else than to Allah then that is an evil worshipping. Allah lights up your heart to what pleases you with a delight of him to feel Allah's presence. You need to be careful with your secrets. They are valuable possessions and you need to keep them safe of all ignorant and devious people.

I would like to mention to you reader some of what I have read in Abu Bishr Mata's first article of his book *the Book of Nature After Aristotle* about Aristotle's opinions regarding enigmas, which he said we need to look into in these mysteries. As the power of nature and its glory is

known from these mysteries. We all are used to hearing the tales and myths since our childhoods but if we look at them from the point of scientific proof they will stay as tales and myths but if we look at it as there was no proof we will be able to see the use for these enigmas and the greatness of their founders and we should thank them for finding the reasons and answers to these mysteries because of them we keep our lives and minds and we hold on to these answers. The body of nature has a power that keeps its nature and the shapes unchangeable and unmovable to a certain times and each has a special nature and the people knowledgeable in this field are called the naturalists. This nature's power is the power that holds all bodies together and makes them last so it does not crowd each other or takes time to adjust or roughens. But it keeps it as is and the connection is the sign for nature and the nature Allah gave it to us in a way that we have to discover it and know it ourselves alone it is the beginning of all soul and it is self grown, like the stone for example it falls down not because it's an object but because it's different in nature and not similar to fire that rises up. This concept for this kind of movement is called nature and we can call the movement nature for the stone as the stone's nature but each nature's name changes like the doctors call mood and the instinctive heat as nature they also call the organs movements and the soul, nature. In reality it is a united name for all lives and for everything special like the world, the sky, the power that Allah gave to things as reasons to affect the universe and the movements and stabilities in every moving and standing object. That is why the beginners called nature on every movement and stillness alone. But philosophers said nature is a physical

picture and it has to be in a body with the mediate between the orbit and the soul alone.

Aflatoon the philosopher said "nature is a natural sealed core in crafting things alone".

Galen the philosopher said "with a limited industry nature is an instinct heat that reforms the body keeps away any corruptions and gives power and fixes the body balance".

Bandaklees the philosopher said "nature has very simple core with one phase which means it accepts any picture as one and does not accept all phases of things". He also said "nature has the power of life but it is also the picture of life, like the little worker boy, he builds things with power, then when he is done with his training and building for others he becomes a manufacturer of his own".

I felt the need to mention the thoughts and some of the great philosopher's opinions so you have more than one reason to strike your knowledge and to be protective for the causes of things.

Bandaklees the philosopher also said that the nature has four causes. One that happens with any power that leads to a higher force, one happens with a natural power that leads to the cause of action. Then there is the action that happens with the cause of power, and finally the cause of actions that happens with another cause of an action that all lead to four causes of nature, or we could say as others identify it as the willpower, the mind, the soul, the nature and object. As the power of will goes to Allah, the mind goes with action, the mind goes with the

will power, the soul goes with action and the soul goes with mind power or at nature with action and nature with soul power and the object goes with action.

Each one of these natures is cause for what is above it of power and beneath it of action. These causes have another four medium causes between the incidental and substantial. They are the causes of intentions, which are the search for improvement and love. The search for the spiritual things, that nature did not hesitate to show us and the search for improving materialistic things. Nature and love go hand to hand and all lead to one important thing; the love and respect to Allah the greatest, he is the giver, the complete to all things and he is the beginner and he is the ender. With this we reach to the end of this chapter of this book.



The first part of the document is a letter from the Secretary of the State Department to the Secretary of the War Department, dated August 1, 1918. The letter discusses the need for a more efficient system of handling military claims and the proposed changes to the existing system.

The second part of the document is a report from the Secretary of the War Department to the Secretary of the State Department, dated August 1, 1918. The report discusses the progress of the proposed changes to the military claims system and the results of the pilot program.

The third part of the document is a report from the Secretary of the War Department to the Secretary of the State Department, dated August 1, 1918. The report discusses the results of the pilot program and the need for further changes to the system.

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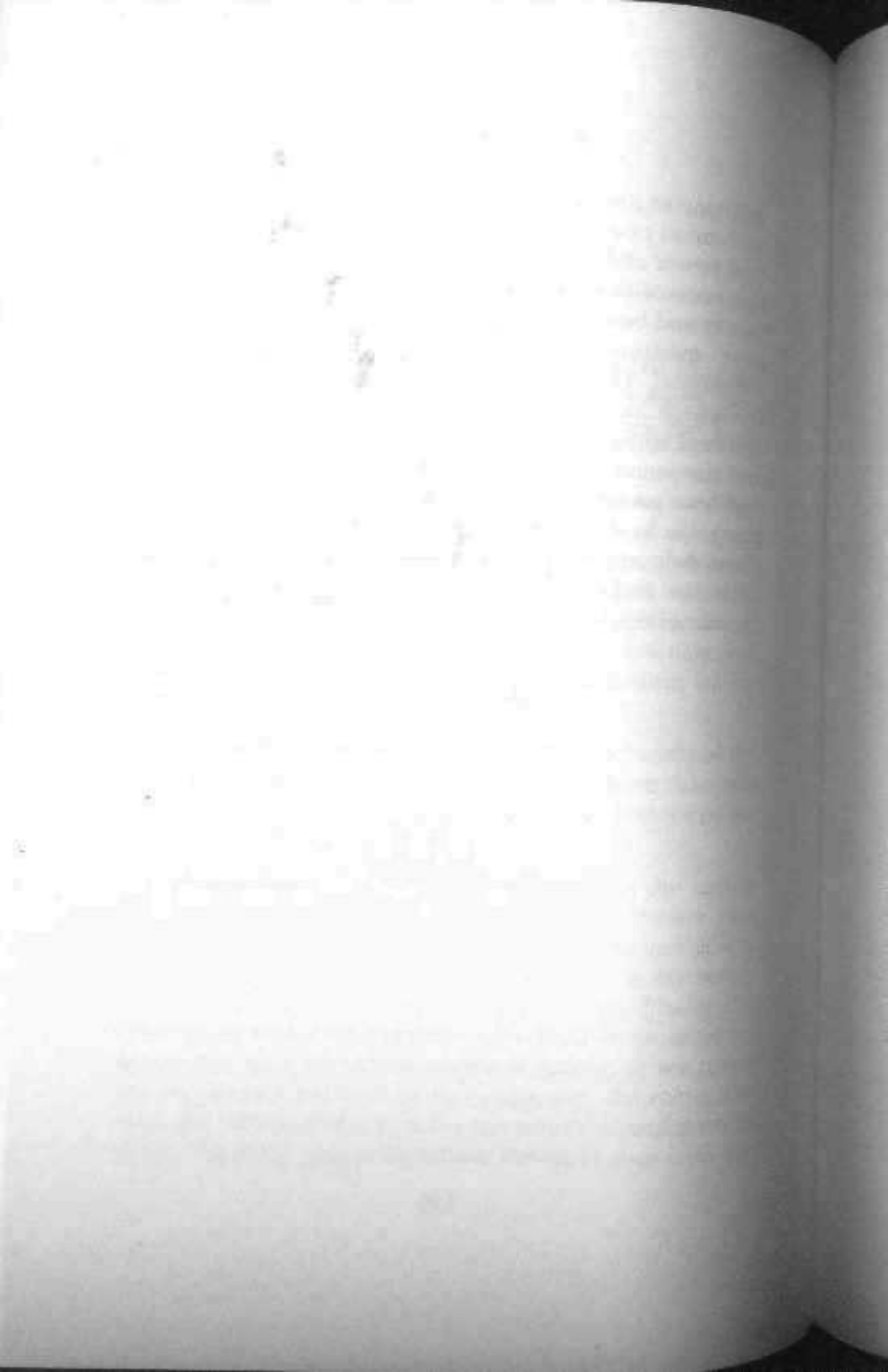


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-WJK





Book IV



The forth book will be an extension to the same subject of the three previous books about the talismanic knowledge of the Nabataean people, the magic of Al-Habashah people and examples of the magical feats and talismans of the Kurds. I will also add in this book more magnificent matters of the same nature and after we talk about all this then it will be the end of the book, but like always I would like to start my book with a philosophical speech as to prepare your soul for the knowledge.

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Chapter One

ALL THE PHILOSOPHERS AGREE that Allah had created five essences and he made some higher in ranks than others, he made the higher the better than the ones beneath. So the first essence is better in wisdom, light and morals than the rest. The five natures are, the first primordial matter and it is the upper world and the first image and it is also the first element, then the mind, the soul and the nature, which is the sky. Then the fifth essence is the celestial body, which is the element of the body. So Allah made himself as the first primordial essence on his throne, the one and only and he made that throne receive his light, wisdom and morals from his power and he made primordial matters formative and motivating. Then He made the mind in his horizon where it gets its light, wisdom and morals from his power and it is also where it forms and motivates the essence of mind back to Allah. Then he made the soul fall in the mind's horizon and this receives the light, wisdom and morals from the mind's power and it forms and motivates it. Then he made the nature in the horizon of the soul and get the light, wisdom and morals from the soul's power and it forms and motivates it, so that all these essences get back to the first primordial matter and that is Allah himself. So the first is the more honorable, most delicate and the most gracious over the mind, then the mind is more honorable, more delicate and more gracious than the soul, the soul is more honorable, more delicate

and more gracious than the nature and the nature is more honorable, more delicate and more gracious than the elements. Allah made also more than one factor to motivate each essence, so he made the most intensive motivation to the one beneath in the essences, so the motivator would have a desire for the motivation and feel the need for him, show love and affection to him and to not forget him.

Then Allah created the orbits and shapes. So he made the orbit of the soul between four orbits. There are two above that are luminous, superior and mannerly and they are the primordial matter and the mind and there are two under the soul that are dark, depraved and connected and those are nature and the elements.

The soul that was dominated by leading personality is always a lit, happy, honorable and their fate and their end is in high heaven that originally came and extended there from. Then the soul that is dominated by lowers becomes dark, depraved and miserable and their fate and end is in the lower hell that they inspired and extended from. Allah also created bestial souls, plants and objects that do not need mind or high primordial matter because Allah did not feel that they needed these functions and these souls were dominated with the low forms of the nature and the elements and their fate is the dust that they came and extended from. All this is formed and done with Allah's presence and knowledge.

An example of this are the trees and plants in the beginning they are just seeds then they have roots and these in turn become branches, then all the way until it becomes a tree. The plant's soul extends from the ground and the roots and from the air the branches, then the one

that has more material happen to pull the plant towards it, so if the earth has more material than the air it will pull the plant down and if the air has more materials than the earth, then it will pull the plant up and give it more height or width. The proof of this is that we see some plants that have longer stems than branches and some have longer branches than stems, some we see have dried stems but green branches and some plants have dried branches but green stems. Also the birds, if the bird's food is on the ground, then it flies less up to the air and if its food was in the air then it will fly higher and higher. The Human being on the other hand if his food was delicate simple food he would be closer and get spiritual things more and if his food has more volume and thicker, then he would be closer to earthy things and farther away from spiritual things. Evil comes through criminal things and the good comes through the spiritual things.

Let us get back to what we were saying about that the essences are divided into two parts, the first part is spiritual and the second is physical. The first spiritual essence is primordial which is the divine world, the first image and the first spiritual element and it contains the mind, the soul, the nature, the element, all the principles, all the first species that had no other kind, the first numbers that do not divide like the one, the dot and similar shapes that do not divide, because the "now" is the principle of time and the "dot" is the beginning of the line. The physical essence is what assembles of elements like fire, air, water, earth, animal, plant and object. The essence is also divided into simple and assembled aspects. The simple is what is above the orbit and cannot be acknowledged with worldly senses. As for the assembled

essence it is under the orbit and can be acknowledged with the worldly senses.

Bandaklees the wise man said that every essence can be felt with the five physical worldly senses, because it is a pure and assembled bodily essence, it is also mortal and decayed because the place surrounds the body and the limits affect it. Not every essence is acknowledged with the worldly five senses but it could be acknowledged with the hidden spiritual senses because it is a pure and simple spiritual body essence that will stay in Allah's light for eternity and never decomposes and that is because there is no place or any thing that can surround it. Every essence is acknowledged by the worldly senses because it is a body between the simple spiritual and the assembled body. The assembled bodies are the *one's* that follow the movements of the time and the colored and the spiritual body are like light and glory and follow the highest spiritual essence and unite with it and therefore last. So by reading my book searchers, make sure to follow the happy spiritual levels and do not lose your mind's power.

We should not forget that the reality of the mind and its sections have been determined by lots of arguments between the searchers for centuries and they agree to call the reality of the mind with four different meanings, the first meaning is the description that differentiate the human from the rest of the animals, which the human is prepared to accept the theoretical science and the management of the hidden thoughtful industries. It is an instinct that prepares to acknowledge the theoretical sciences. It is like a light that Allah puts in the human heart so it prepares him to acknowledge things. This is the opinion of some of the writers.

The second section is the science that comes out to reality inside that special child that has the gift of accepting the acceptable and denying the impossible. Like the knowledge that two is more than one and the person can not be in two places at once and that is the section that writers had problems with yet they denied the first section.

The third is the science one receives the benefit of experience in with situations one goes through so that the experienced is considered smart and the inexperienced is considered the stupid ignorant one.

As for the forth it is the end of this instinct power till you know the consequences of actions and to curb the urge for desires and of fast pleasure. If this power happens, a person will be called smart and that is because of his controlling for his desires and pleasures and consideration for the consequences of such actions and that is one of the human's distinctions from the rest of the animals. The first is the source and simple, the second is the closest branch to it, the third is the first and second branch as the knowledge of experience comes with the knowledge of instinct and the useful sciences. The forth is the fruit and the reach of the desired level, as the Imam Ali said "I have seen the mind as two; one is written and one is heard, the heard does not function with out the written like the Sun is not useful if we did not have the eye sight to see it".

I want you to know searcher that I am advising you to follow what is best for you and higher in value, as the ancients divided the mind into six sections but gathered it in two words which is the complete mind and the whole mind and as they used to say that the soul too by dividing it into complete soul and the whole soul, the explanation

for that is that the ancients saw that the existence consisted of three parts.

The bodies and these are the lowest of them, the active minds and these are the highest and most honorable of them for being so far away of any object.

Then there is the middle part, which are the souls, that are affected from the mind and reflects to the body.

The ancients called the angels the souls of the orbit because angels are sort of life and they are close to the complete mind like humans and they intermediate with the complete mind. That is also the reasonable mind. This expression is what we can see lots of people with. The complete mind is the mind that gets the shape of each person, some more or some less but that is when the person becomes the complete human.

Then there is the second meaning of the whole mind and the ancients give it two meanings, first meaning is the correct meaning which is what they mean by the whole world for the whole mind and that also means the total meaning, which is away from all directions wide or high. It is the fixed meaning that does not move unless there is a passion behind it and it is the total active mind that brings human souls out in the mental sciences from power to action and this meaning is the principal of all after the first principal. The first principal is the creator of all. As for the second meaning for the whole mind; the extreme body and I mean with it the ninth orbit that turns the day and night and with its movement everything else moves around. It is the filling of all skies and that is the one that the ancients call the whole body and the whole mover. It is the greatest creature of all and the one that has its sight on the throne.

The whole mind with this meaning is an absolute essence from subject and from all directions. It is the mover for the movements of all others and that is in a way to provide desire and interest in him. His existence is the first. In another meaning when Allah created the mind he said to it come, so he came. As for the complete soul what is meant is the same as we mentioned earlier about the complete mind, that it is an expression that you can see in lots of people, but when it comes to the complete soul that does not make all people the same. Each person has his special soul, as you cannot measure the complete mind the same way you measure the complete soul. The principle of the heavenly bodies and its movements, are the mind's choice, the relativism between the complete souls and the complete mind is the same proportion of our souls to the active mind and the complete soul to a close concept to the existence of the natures bodies and the level of gaining existence after the level of the whole mind.

Aristotle the philosopher claimed that the mind is not united with the body and that only the soul is united with the body and he explained it by saying that the logical soul is aspired by the mind's light, if the soul wanted to know something, it accepts the light, be happy with it and acknowledges this light that reflects on the senses and the proof of this is that if the senses had a lack of sleep the soul would not comprehend anything.

Bandaklees the philosopher also said that the mind has no limits because it is a simple essence and the simple essence has no kind or type to it because it can not be divided and the rise of the limits happens with the determination of kind, type and the category. Bandaklees said that the mind is of two kinds, the full mind has

everlasting, endless and painless power. The second kind is the acquired mind and this kind gets its power from the full mind that acts as a container of everything; it is the beginner of before all ages. He also said that it is a light from the complete mind that lights the soul and does not unite because it is a simple essence and every simple essence does not divide and what can not be divided can not have a kind, and what does not have a kind can not have a type and what can not have a type can not have a part. The rise of limits is by the kind, type and part, so when it does not have a kind you cannot limit it yet you can limit the soul even if it was a simple essence and that is because it unites with the body and formed with the light of the mind. Then he said that the soul is a small power; has knowledge of its own and recognizes things because the soul is a formed essence.

Aristotle answered Bandaklees back from Aphlatoons philosophy and said, that every formed element can be untied and what you get untied is likely to be ruined, so he said how it is a simple essence yet it is also a formed essence. Bandaklees said that he meant with the first that the essence has limits and with the formed he meant that the essence has a description and it gets that its light from the mind, so Aphlatoon and Saritoos agreed with Bandaklees.

Bandaklees add also saying that the soul is a simple essence accepts all the pictures of things, its shapes and its colors. Then he said that we need to know that the soul is united with the body and not printed in it. The senses are printed and not united in the soul. What is printed cannot be apart of what it is printed in, but every united part can be apart of what it is united with just as everything printed

in something is nothing but an opposite impression and everything united has a subject that is aware of the impression. It is a rising power of its own; faithful for the body that the soul is in. It renews the body and keeps it alive and constantly moving. The soul Allah had created with the mind without any intermediate and he planted it in bodies so they become the sun light that spreads in the body so it organizes it in nature with the senses, thoughts, imaginations, speeches and thinking, etc.

Aristotle the wise, the honorable said that the limit of the soul is continuous for a mechanical natural body with the power of life. So he specialized the soul with nature to differentiate it from the industrial body and he called it mechanical because it is inside dead bodies that are in the universe and he called it decomposed because it needs to eat. When he called the soul a power he meant that the soul is a false defect for the breathing body and with breathing it becomes feed able and sensitive.


Aphlatoon claimed that the soul is an essence and not an object that moves the body and united with it and this uniting continues the bodywork. Some ancients had limited the soul as a nature that constantly moves and with this it is completes the active alive body with power.

I have brought to you reader all these philosophical thoughts about the mind and soul and their essential nature so you can have a good points in your search and to win the eternal life and to leave any life other than that which will reach to that eternal life worth acknowledging and you have to be certain that is between what you are asking for and what I have provided you with of these valuable concepts. This is a long road, because what you are looking for is preventing shadow between your mind

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and the complete mind. It prevents you of accepting it and connecting with it. I mean the shadow is a dark obstacle, which prevents you from reaching the sunlight. The sun light at any time since the time it rises till it sets and if you can't reach it you become unfortunate and you stay in the shade without the blessing of the knowledge. So understand well what I had to say, think it through and Allah help us all and especially all the searchers for these fine, mysteries of knowledge and those things extremely difficult to comprehend.





Chapter Two

LET US GET BACK TO OUR MAIN REASON for writing this book and talk about the opinions of a group of Al-Habashah and the Kurdish scientists about the power of the Moon that spreads to the planets. As they use to obtain this power, sacrificing, making charms especially when the Moon is in the orbit of the zodiac signs. We have mentioned to you in the previous chapters the knowledge of others regarding these invocations; my purpose is to be able to bring to you all the Wiseman's knowledge in this field from different groups of people.

The invocation of the Moon at the *Habasha* and the Kurdish groups is done when the Moon is at its full or when it just started to decrease and when it meets with the Sun. So if you wanted to bring the Moon's power when it is down in Aries' sign. Then seek him when he rises at full in nighttime because it is more likely to grant you your wish then. You need to approach the Moon in a green open area with lots of plants by a river or by a water spring that runs towards the east. Bring with you a rooster with a divided comb. Sacrifice the rooster with a bone as no metal should be touching your sacrifice, the *Habasha* and the Kurdish groups have a reason for that. Then receive the Moon as your holding between your hands two metal braziers and put in it every now and then some

bush-grass till it burns up. Then stand between the lit braziers and say:

O Bright Moon, the Joyful, the Magnificent, the distributor of darkness with your light, Allah praised you and spread your light in the horizons. I approach you with submission and ask you in this matter (and you mention what you need). Then you walk ten steps as your still facing him and you say "the same words again and you make this time you put the braziers right in front of you and you put in it four dirham of licorices and burn the sacrifice. Then draw these symbols with the ash of your sacrifice with some saffron in a cauliflower leaf. Then burn that and once the smoke rises, you will see a very well dressed person standing in front of you at the brazier. Then you tell him what you desire because he is the one to do it for you and whenever you needed any thing just do it the way I explained to you as this spirit will show up and make your requests come true and these are the symbols that you need to use:



Invoking the Moon when it is descending in Taurus' sign. You need to know that the Moon has an effect on all the zodiac signs. For much as these effects you organize a charm for each. So if it was the Taurus' sign, you go to the same described, a green planted location, also with a rooster for a sacrifice and a brazier. You also need to be dressed in linen that is dyed with Lebanon cedar or pomegranate skin and put the sleeve all the way on your head then get close to a pond that has cooked water with nut wood. Put your right arm in the water and scoop

water on your left arm. Then wash your hands, face and arms. Be very careful the sleeve does not fall off your head as you are washing. Then wash your feet and have with you a new mat that has never been used or stepped on before, rapped in veined linen with green and red. Then jump from your location on to the middle of that mat. Bow once and say *Ribkar, ribkar, ekaam, ekaam, takfoor, takfoor* twenty times. Then you get up you will feel an overwhelming feeling to bow till tears comes out of your eyes. Get up and go to the pond one more time and wash like you did the first time. Sacrifice the rooster and burn it as you repeat what I have told you to say earlier. As you are doing this use the brazier to cense with frankincense, bush-grass and mastic. You will see a spirit that appears that will grant you what you have asked for.

I had a friend that was so poor and he had a very hard time and his rising was Saturn and the controller of his bad luck. So I taught him how to invoke the Moon in Taurus and when he did, he saw that spirit and he asked it for what he desires. So the spirit took him to a location and told him to dig. He dug where the spirit told him to and he found what eased his financial situation and he moved from poorness to wealth.

Invoking the Moon when it is descending in Gemini. Approach a windy location that is also high on a hill. Have with you a rooster for sacrificing, the incense and a bar of bright yellow copper, about three cubits. A brazier that is also yellow. Light up fire in that bar in the brazier. Then put in half a pound licorice. Put the side of the bar on the rising side of the smoke and equal the other side with the circle of the moon, till the smoke goes through the bar all the way up to the sky. Then cense with half ounce bush-

grass and same amount of amber. Then sit by the brazier, take the bar and extend it all around you and draw a circle that you are the center of. Then take seven handfuls of beanstalks and put them in seven different locations of the circle. Then take your sacrifice and divide it to seven parts and put each piece on one of each of the straws. Then light them up with the bar, till it lights up well and burns the sacrifice. Then stand up in the middle of all that and say *O Bright Moon, with the great sultanate, the high in level, the high in place, you are the one that engineers the world. I ask you with your spiritual power to grant me (so and so).* Then you bow and say *Hiroot, hiroot, girooth, girooth* twenty times. Then you lift your head and you will see immediately a spirit standing in front of you, then ask him immediately what you desire because he will grant you your wish.

Invoking the Moon when it is descending in the sign of Cancer. You go to a high location like a room that has a view on the street or any high place that you can inspect your right, left, front and back and hold in your hand a stock dove. Then sacrifice the dove and take from its right wing, left wing and tail four feathers. Cut a part of the dove's beak, then you burn the rest. Take the feather and add two dirhams colocynth grease, four dirham licorices. Put all together in a linen cloth and then make a statue from two ounce white snow and the ash of the sacrifice kneaded in gold water. The statue head will be a man's head on a body of a lion. You get up and hold the statue in front of you, light up a fire and say as you cense *O Moon that is filled with light, beautiful glory, the high in levels, I ask you to grant my request.* Draw a circle on the ground and put the statue in it after you write the name of whom you want. Then repeat the words, bow to him, lift your

head. Take about one pound vinegar and dissolve the whole statue in it with some musk seed, quarter dirham amber, four dirham wood sticks with fine edges and half pound of lupine flour. Put them on the fire till it boils and thickens. Then make flat disks each disk weighs quarter dirham and put it to the Moon for seven nights. The wise men used this charm in their trips to so many countries and at any place that they encountered lions, snakes and scorpions they were never harmed by them and these animals and insects would pass by them.

Invoking the Moon when it is descending in Leo, approach the Moon at a flat ground area that is uninhabited. Bring with you seven braziers; put them in a circle on that ground between each one of them about one cubit. As you are receiving the Moon put between every two braziers a goose egg and draw on the egg the symbol:



Then take a thick nail made of yellow copper about three spans long. Hold it in your right hand and wear on your head a yellow turban made of wool and also wear a yellow shirt made also of wool. Then sacrifice the rooster with the separated comb in the middle of the circle with the braziers around it. Then burn your sacrifice on the braziers after cutting it to pieces and put on each brazier a piece of it. Take from the blood of the sacrifice couple of drops by using the yellow nail and drop it on each brazier and also on each egg. Then pick two of the braziers and take the egg after the second and put them in front of you. Then take the nail and hit the egg and as you cense with

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frankincense, bush-grass and yellow sandalwood, say *Andab, andab* fifteen times, the spirit will appear to you ask for what you desire, the spirit will grant you your wish immediately and do not be afraid of his appearance.

Invoking the Moon when it is descending in Virgo. Take thirty white starlings and you cook them after sacrificing them with the feathers till it is well done. You take the birds out and the feathers will all fall off. Add a normal amount of salt to it and you make this before the thirty days is up in the sign. Then you eat one of the birds every day after censing the bird with quarter dirham of saffron and don't eat any thing after it for six hours. You do this every day and you need to be careful not to drink any alcohol during that time. When you are done with this wash up with a eastern water spring and put of this water, half a pound in a bottle that was made when the Sun was on its third day of the Pisces sign and the Moon was on its seventh day in Aquarius. Seal the bottle very well with tar that did not touch fire. Then go out to invoke the Moon's power and put in front of you a brazier that has one ounce of grass and saffron in an open empty area, then say *O Moon the Beautiful Sighted, the extreme in giving, the extreme in height, the one that lights the dark, you make every soul happy, your joy and delight give us joy and fills our hearts with delight. I depend on you to get me what I desire*". Then you reach your left hand to the bottle and say *Afoot, afoot* and you dig with your right hand in the ground, you keep repeating and digging till you have dug about a cubit deep in the ground. Then put the bottle's top facing the south and you cover it with the dirt slowly as you still repeat the names, till the ground is smooth. Then you draw with a gold needle in a piece of lead the picture

of what you desire and bury it on the top of the hole. Once you do that your wish will come true.

Invoking the Moon when it is descending in Libra. Wear a belt that is made of thick clay that originally was in the water. You go to the eastern side of water with your sacrifice. You run opposite of the water current, looking at the Moon and holding an arrow made of copper on the day Venus is returning from the sign of Taurus and when Mercury was descending in Aries. You do this five times back and forth, then you throw the arrow in the river and say *O Moon the magnificent, the beautiful. I have sent to you the arrow and I have made it for you. You can grant me my request and complete my hope.* Then light up a fire of jungle trees and add to it some grass, then you start turning around the fire in a hurry holding your self till you are breathless, then stop and make a line from that location in the ground till the fire and draw on the line the words *Ghinetee, Ghinetee*. Then take that dust that you wrote the name in and add to it in the same amount of parasites from a well and kneed it with still water, then make two pictures one for your self and the other for whom you love, once you do that your wish will come true.

Invoking the Moon when it is descending in Scorpio. You approach the Moon when it is three tenth degrees in Scorpio. You go to a place with lots of trees and water in it and then you draw in the ground a square and spread in the square the leaves of nut, quince and mallow. Then sprinkle it with rose water and put in front of you seven braziers made of silver. Put in each brazier as much as you can of soft aloe wood, licorice and gum, then get dressed in white outfit with no marks or pockets and hold in your hands two ollas of pottery filled with water. Then you get a small cup and you hold it behind your back then you

start to empty the water from the first olla to the second, you keep repeating this a couple of times. Then you get your sacrifice (which you can pick of any of the sacrifices the sign is specialized for). You approach it to the moon then you bow four times and you say each time *Sharafiha, Sharafiha* you sit up and repeat adding aloe wood, licorices and gum in the braziers. Then you bow again for four times and then you will see a human looking spirit appears in front of you and talks to you, then you ask him for what you desire and he will grant it to you.

Invoking the Moon when it is descending in Sagittarius. For Al-Habasha and the Kurdish groups approaching the Moon in Sagittarius is very hard because it gathers all the charms of the temples and talismans that have to do with finding hidden treasures. So you need to watch for when Mercury is at four degrees of Cancer's sign, then take ten pounds of yellow copper and make five snakes and divide what is left of the degrees of the sign on the rest of the five pounds of copper. Then go to a clear riverside and make a small creek out from that river. Divide that creek to five small creeks and put in every creek one of the five snakes you made of the yellow copper. The snakes that you made should be open all the way through and when you put them in the creek the purpose is that the water will go all the way through from the tail and out from the mouth.

Put five water skins at the mouth of the snakes. Collect the water that gathers in the water skins every other hour and pour to the ground every hour, till the water skins are full. Then you take all this and walk about twenty cubits away from the river, put the water skins on the ground make a small needle hole in each one of them after digging

a hole in the ground so the water that leaks from the skins gathers in the hole. When the water starts leaking from the water skins, put by each water skin a snake. Then run fast to the river and carry as much as you can from the river's water in your mouth, go back to the water skins and spill that water on each snake and water skin. Put at the head of each snake a brazier made of silver and put in it soft aloe wood, amber and narcissus. Do not stop the censuring until all the water is drained in the water skins. Then take the snakes and put them in the water skins and bury it in the hole and on the same place sacrifice the immolation, then bow fifteen times and say when you lift your head after each bow *Harkoom, harkoom*, five times, then you will see a spirit at it is best shape, tell the spirit your request because he is able to seek and get it for you from the east to the west of the earth.

I had a friend that made this invocation to the Moon and the spirit appeared to him, my friend's wish was a charm for finding treasures, so the spirit carried him to a location that nobody had seen or heard about before. Then the spirit gave him a statue of an elephant made of copper, holding a metal key on his feet. The spirit told my friend to carry the elephant and walk with him where ever he wishes and where ever the key falls on the ground that will be the spot where he needs to dig for treasure. So he walked holding the elephant about four cubit and the key fell, so he found a basement under ground, he walked under till that basement opened up to a huge house full of golden and silver tombs and plenty of rubies. So he carried as much as he desired of the treasure and he repeated the invocation several times.

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Invoking the Moon when it is descending in Capricorn. To approach the Moon you need to build a house that is big and enough only for two people. You build it when the Sun is in Cancer you spread soft basil in the place for seven days and you change the basil every day and you cense the place with sandalwood and bush-grass in the evening every day. After the seventh day, get dressed in a red outfit and say *Hayawom, hayawom, bulghar, bulghar, nakraw, nakraw*. Then you go out and circle around the house seventy times. Then take two ounce of sandalwood and burn it in a brazier made of silver, you put the incense once in the middle of the brazier. Then circle for another seventy times and then sacrifice your immolation. Enter the house and there will be a spirit sitting there talk to him and say *In the name of the Bright, Beautiful and Graceful Moon, talk to me* you repeat it three times and then he will talk to you and grant you what you desire.

This invocation is used more for love matters. The one that came up with this way of invoking the Moon had a servant that he regretted selling. So he had a great urge to get the servant back but he could not. So he did the invocation and asked to get the servant back and suddenly the new owner of the servant wanted to return it back to the old owner because he felt like he had to get rid of the servant and turn him back to his old owner. So you need to be careful reader with the charms you use and do not underestimate their power.

As an example of underestimating their power, I knew a man that tried to invoke the Moon yet he took a wrong road he should have not and he insisted to do the invoking the way he did for several nights. Till one night a spirit appeared to him touched his mouth and it got sealed as if

he did not have a mouth, he lasted in this indescribable, horrible and scary situation for forty hours till he died.

The ancients said that doing a single talisman is good but doing several talismans is better in granting the wishes, as it lessens the possibility of risking your soul if anything went wrong and it exceeds the possibilities of reaching the core and generosity of the power. That is why I want you reader to be aware of the charms great powers.

The ancients had a story about a man that walked on the water all day, when they asked him how he got such a power. He said that he has been like this since a hundred years and that is from invoking the Moon's servant in Aquarius' sign and his name is *Sarghatoom*.

Invoking the Moon when it is descending in Aquarius. You need to take three male geese heads and cook them in aged wine till they shred. Then hammer them in a metal pan or lead till it is doughy when the Moon is facing Cancer. Then add to that dough half a pound of cinnamon, two ounces of sandalwood, half a pound of hard licorice and a quarter of a pound of cowpeas and plenty of tragacanth. Knead all the ingredients with the wine you cooked the heads in and make forty flat loaves, fry them in a metal pan until they dry. Then take it out to an open field in a moonlit night when the Moon is facing Aquarius. Put in front of you fifteen braziers made of yellow copper and silver and if possible to be also made with some gold in it, otherwise it will not be effective. Then throw in each brazier a flat loaf from the loaves you have prepared earlier and bring it near your sacrifice. As the smoke rises you will be able to see a spirit that appears and disappears in front of your eyes. Then take three of the flat loaves and

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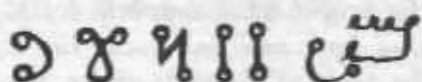
throw them in the fire toward the sacrifice then say *Hintar Asrak Híntar Asrak*, ten times so he comes to you and tells you and grants you what you desire.

Invoking the Moon when it is descending in Pisces. Take some cauliflower juice; mix it with one and fifth of a pound of lettuce juice and some taro (Elephant's ear) juice. Then take this mixture out by using marble pincers, when the Sun is at its zenith and Mercury is in a straight line. Add to it four ounces of Mastic, two ounces of amber, two ounces Camphor, one ounce of wood sticks with fine edges and ten ounce of black mulberry. After grinding what needs to be grinded, add half a pound of bat blood that was slaughtered with a yellow copper knife. Mix all these ingredients together and put it in a glass bottle. Then walk to a water spring and put the glass bottle by the water spring. Take one of the braziers that you prepared earlier and put it on a rock in the middle of the water spring as the water flows. Then light a fire in it. If the fire lights up in the brazier, open the glass bottle and start pouring the mixture slowly time after time in the brazier. Then bring your sacrifice close to the brazier and slaughter it as this incense will bring the Moon's servant to you from Pisces sign. Ask him to grant you what you wish for and he will make it come true.

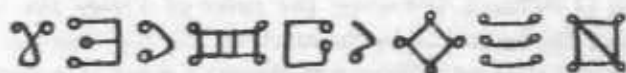
These charms and talismans have been used for many ages and have many reasons and many ways that the ancient Habasha and the Kurdish groups have inherited from their. The Indians have their own charms too that they call *Kalfiteryat* that belong to the seven planets. They have a special and unique talisman according to each planets nature.

☞ Ghayat Al-Hakim ☞

SATURN in their knowledge has seven days of fasting from the day of the Sun till the seventh day and also requires to sacrifice a black raven on the seventh day then you say: *In the name of the king Ashbeel, the ruler of Saturn's matters. In the name of the gods above, obey my orders and grant me my request.* Then use these charms in any way you desire and the symbol they have for it is:



JUPITER requires fasting for seven days from the first day of Venus till the seventh day and it requires one to sacrifice a sheep and eat its liver and say: *O Ruphaeel, you're the king, the ruler of Jupiter the happy, the good, the complete, the graceful. In the name of the gods above, listen to my call and grant me my request.* Then use these charms in what ever you need and the symbol they have for it is:



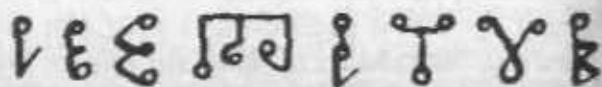
MARS requires fasting for seven days from the first day of Mercury till the seventh day and it requires sacrificing a cat that is striped like a tiger and eating its liver. Then say: *O Yanayel the king, the ruler of Mars, the tough, the knight and the fiery. In the name of the gods above, listen to my call and grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



The SUN requires fasting for seven days from the first day of the Moon till the seventh day and it requires that one sacrifice a small calf and eat its liver and say: *O Baayel, the king, the ruler of the Sun the light, the fixer of the world, the bright, the complete with glamour, the bringer of good luck and bad luck, the useful and the harmful. In the name of the gods above, grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



VENUS requires fasting for seven days from the first day of Saturn till the seventh day and it requires sacrificing a white pigeon and eating its liver on the seventh day and saying *O Betaeel, the king, the ruler of Venus the happy star and the beautiful In the name of the gods above, grant me my (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



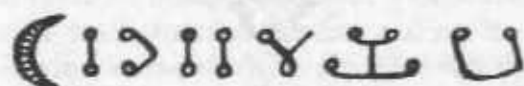
MERCURY requires fasting for seven days from the first day of Jupiter till the seventh day and it requires sacrificing a black or white rooster and eat its liver on the

⇒ Ghayat Al-Hakim ⇐

seventh day and say *O Herkeel the king, the ruler of Mercury the happy, the honest and the good mannered. In the name of the gods above, grant me (so and so)*. Then use these charms in what ever you need and the symbol they have for it is:




The MOON requires fasting for seven days from the first day of Mars till the seventh day and it requires sacrificing an ewe and eat its liver and say *O Salyaeel, the king, the ruler of the Moon the key of the stars, the light and the fast In the name of the gods above, grant me (so and so)*. Then use these charms in what ever you need and the symbol they have for it is:



This is what I have seen of the magical charms, the weird incenses and the marvelous talismans of the Indians knowledge. The Nabataeans and the Syrians are the most knowledgeable people in this field and Ibn Wahshiyah has mentioned so much of their knowledge in his book that I will be referring to some of it in the next chapters of the book.





Chapter Three

THERE WAS A GROUP AMONG THE ANCIENTS called Al-Kabut who worked in this knowledge. They were one of the most knowledgeable in this field. They were also the ones that told the stories about Hermes the first who built those famous Temples by the Nile at the Moon Mountain and made on the same mountain a Temple for the Sun that would suddenly disappear in front of the people's eyes. He is also the one that built the twelve-mile long eastern city of Egypt and built a fortress that had four doors facing the four directions and he made on each door a different statue. On the side east door he made a statue of an eagle. On the west side door he made a statue of a bull. On the north side door he made a statue of a lion and on the south side door he made a statue of a dog. He inhabited these statues with talking spirits, so if someone approached the statues they would talk and make horrible frightful noises and scare anyone coming near it, unless they come in with permission from the mediatory of each statue in each direction. He also planted a great tree that had plenty of different kinds of fruit. He made on the top of the castle a thirty cubit long lighthouse with a dome on top that changes colors every day for seven days then goes back to the first color again. He made the light from the dome shine on the city and gives it a different color every day. He also made plenty of water around the lighthouse with endless fish in it. He made amulets of all kinds around the

city to keep harm away from people. They used to call that city *Ashmunain*. You can find these stories and so many others in the Egyptian words and the Al-Kabat groups that live in Egypt, they know the knowledge that came from the ancient barbarians, their drawings and all the knowledge they had.

Alwaleed Al-Amleeky the king of Nubah went out with a huge number of his army to defeat the kingdoms around him and to conquer as much as he can of the land and he happened to hear about Egypt and that the kingdom there was run by a Queen so the king decided to send one of his men there and his name was Awna, to see if what he heard about the people's knowledge of magic and talismans and their tyranny of using this on the people was actually true. So Awna went to Egypt and succeeded in conquering it and put his hands on their treasures. The king went to Egypt to see Awna and he helped him in killing a group of the Egyptian ministers and to rule all the way to the Nile River defeating all the other nations that tried to stop him in his way. The king stayed ruling for three years then he decided to take a rest from ruling and he gave to Awna the management the country while he continues on conquering more land. After so many years of wars passing in the Sudanese region and the lands of gold that got their name from growing the finest thickest forest trees. The king reached to Al-Batiha that the Nile River pours in, then he walked to the temple of the Sun and entered it and it has been told almost in all books and documentations that the spirits have spoken to the king and you can find the detailed story about that in the Amajika and Al-Kabat groups documents of their history. The king have reached the Moon Mountain and it is a great mountain and the reason that it was named the

⇒ Ghayat Al-Hakim ⇐

Moon Mountain is that the Moon does not rise on it because the mountain is off the equator line with fifteen degrees to the front which estimates about one thousand seven hundred and thirty three miles and the height of the mountain is one thousand mile. The king looked at the mountain and he saw the Nile as it comes from under passes through river roads till it reaches a pond that divides the river into two rivers then it stops at another pond then it passes the equator to a spring around the Indian volcano and back under the Moon Mountain. Then he found the castle with the copper statues that Hermes the first made in the time of Al-Nodisheer, eighty five statues that he built as water passes so the water does not pour in the sand or the farm lands but to where the people can benefit from and be able to use; otherwise the lands would have drowned.

Some people said that the four rivers come from one root from the gold city behind the black sea and they are the *Seyhan*, *Jeyhan*, *Al-Frat* and the *Nile*, they also say that before this water hits the black sea it tastes sweeter than honey and better smelling than camphor.

Then the king Al-Waleed saw the Moon mountain very high and glorious that he tried every way possible to climb it and to see what is under, he succeeded but he was able to see the stinking black sea and he was hit with the smell that so many other people died of but he managed to get down from there before it gets to his lungs. He did not get to see the Sun or the Moon but he saw a red light that looked like the color of the setting Sun.

Meanwhile when the king went away for his war Awna started to claim that he is the king of Egypt and became a tyrant over the people, he defeated them with

magic, then he started to show more praise and appreciation to the magicians, the temples and ministers that made them like him and trust him. He also did not leave any girl in the country without marrying her and he did not leave any money with anyone without claiming it to himself. Till one night he saw the king Al-Waleed in his dreams were the king asked Awna about who gave him the right to take place of the king, to marry the other kings daughters and take peoples money with no right and that he will kill him for impersonating the king. Then the king in the dream ordered to bring barrels with boiling oil in it and wanted to take his clothe off and drop him the oil. At that point a bird that looks like an eagle flew and took Awna from the hands of the guards, flew with him up high in the air and landed with him on the top of a mountain. Then Awna fell from the mountain to a valley where he saw a rotten sludge. He got up with great fear as he knew very well the kings temper and merciless punishment. So Awna decided to run away and get out of Egypt especially when he received a message from the king saying that he is coming back to Egypt but he decided to share the dream with some of the magicians he trusts and he told them that he was afraid and was getting ready to leave the country. So they told him that they would save him but on the condition that he does every thing they tell him to do. Awna agreed to do anything and everything they say, so they told him that the eagle that saved you in the dream is a spirit that wants you to do the same to it, so Awna said "Now I remember the eagle talked to me in the dream and told me not to forget this favor" so the magicians told him what he needs to do is to build a eagle of gold, make his eyes from two jewels and to cover it with all kinds of valuable stones. Then he built a temple with

the eagle in the center of it and covered the place with silk. He bowed to it and incensed it and sacrificed for it till the spirit talked to him and he started to worship the eagle and made the people worship it too. After a while the eagle ordered Awna to build a city and dedicated to him, which would also be a fortress and a shelter to him. So he ordered his builders to build it in a location in west of Egypt were it was an easy and breezy place between rugged mountains that no one can get through. Awna went with his magicians, his men and his builders with their heavy equipment and food on wheeled carts, the routes of these wheels can be seen on the ground even today. They decided to build the city in an area of two leagues by two leagues. They dug a well and they put in the will a statue of a pig made of copper and they made the face of the pig face east and Saturn is on a straight line with it and that is to keep it safe from any harm, as long as it is in the presence of Saturn. Then they sacrificed a pig, smeared Awna's face with the blood and they censed his hair. They took from the pig's hair, bones, blood, meat and gallbladder and they put it in the copper pig's statue and they also put some of the gallbladder in the pig statues ears. Then they burned the rest of the pig and the put the ash in a copper jar between the hands of the statue pig and they drew the spirit of Saturn. They made a door with a copper dome and around the dome they built statues of knights made of copper holding spears in their hands and they made the base of the city built of black marble with red and yellow on the top. They also made on the top of the city a great castle with lots of doors, on each door they had a huge eagle statues decorated with valuable stones and a knight holding a spear and facing the outside of the city. They brought water to the eastern side of the city.

Awna also built same number of male eagles to the first eagles he built and then he smeared them with blood. He planted enough trees, flower fields, farming grounds, pine trees and other trees that look like lemon trees that would be enough for every year for ten years. This city he built is three days away from Manaf city and he had four holidays each year when the eagle moves his upper part around. Once Awna was done with all this, he felt more relaxed and safe till he received the king Al-Waleed's letter from Al-Nubah region commanding him to send food and other supplies, so Awna sent all that to the king in boats, then he gathered all his children and wives as the king's arrival got closer and went with them to hide in the city he built and he left a successor to greet the king to Egypt. So the people of Egypt greeted the king and complained to him about what Awna was doing to them. The king then asked about Awna's whereabouts. So they told him that he ran away from him, fearing his anger. The king then got really angry and ordered a huge army to get him back. But the people told the king that he had built a fortress that is hard and impossible to get to because it is protected with magic and amulets that can defeat any army since they can not see it coming at them. They told the king that the charms that he uses are so powerful that they make the enemy's soldiers die as they are standing or some others he made that would reach them in their sleep and kill them. So the king decided to write to Awna ordering him to come back and he swore that if he does not he will tear his skin apart as soon as he lays hands on him. So Awna answered the king by saying that he can provide the king with steady supplies and ammunition whenever he needs and that he did not run away as the people claimed and lied to him, he actually built this fortress to protect the king and the city

from any enemy attacks from that side of the country. He told the king that he is still a loyal slave to him but he fears that if he comes to the king and leave his position that an attack might occur and he will not be able to protect the king. He also said that to pay his duties to the king he will be sending different kinds of jewels and stones and plenty of money to please the king. The king was thrilled with the treasure, and he turned on the people instead for lying and he punished them by taking their money and rule them for hundred and twenty years. Some time after that the king was riding his horse when he suddenly fell off his horse and died. I gave you this story reader, about the king and Awna, as an example for you to see how these people were very knowledgeable in this field and how they held on to their knowledge and used it in everything in their lives. One of the late searchers in the field of astronomy, got hold of one of the documents that is written by Al-Kabat that had the knowledge about the talisman of invisibility and he said that you need to approach the Moon on the night of the fourteenth of the Arabic month with a rabbit. You sacrifice the rabbit as you are facing the Moon and by using the incense of the Moon then you talk to the Moon and say: *O Selankeel the ruling king of the divine matter of magic and invisibility. I ask you to give me your support in this matter, give me what I need*, that will give you the power over the spirit. Then take the blood and mix it with gallbladder of the rabbit. Bury the body in the ground at the same moment and cover it well where it can never be seen, you have to be careful to bury the body of the rabbit immediately otherwise if the Sun of the next day rises on it without being buried the spirit of the Moon will destroy you. You need also to put up the blood that is mixed with the gallbladder until you need it and when you want to

disappear go out in the time of the Moon, take of that blood and put it on your face and speak the Moon's words, then no one will see you and you get to do whatever you want and when you decide to appear you stop saying the words and you wash your face and wipe between your eyebrows with the brain of the same rabbit whose blood and gallbladder you used, then you say: *O spirit, reveal me and leave me to appear to other humans like me* and you appear at once and this is some of Al-Kabat Moon knowledge.

The searcher also mentioned another story related to this field of magic and charms, that a foreigner from the Kurds went to a Sheikh from Babel and told him "Sir I would like to learn magic" so the sheik asked him "what is your religion?" and he said "Right now I follow the Christian religion" so the sheikh told him to do as the Christ used to do; reviving the dead. The boy said "I do not know how to do that" so the sheikh said "how will you learn magic then", the boy asked "what Christ was doing was magic?" the sheikh said "with or without his knowledge it was". The boy then asked the sheikh to teach him that. So the sheikh told the boy to take a pen and write in his hands what the sheikh told him to write. When the boy was done the sheikh told him to look in his hands and to see what he wrote. The boy passed out as soon as he looked in his hands and he stayed fainted with magic for a long time when he got up the sheikh asked him, what is wrong with you? What have happened to you? And the boy answered "I don't know" so the sheikh said if you don't know what is wrong with you and we meant to do to you with the writings on your hand then you have no power to learn such a knowledge. So the boy gets so surprised with the magic of the sheikh that he looks again

in his hands and he passes out again for a while and when he wakes up the sheikh asks him again "what is wrong with you? What happened to you?" and the boy said "please I had enough leave me alone" so the sheikh told him "let go of your own self because you are ignorant with yourself, you have no luck in the magic world". Then the boy wipes his hands without looking at it again and the sheikh tells him that to have knowledge is to have understanding and the sheikh advised the boy to let go of this knowledge he has no understanding for its nature.

The people with this knowledge had their own aphorism for almost everything that I have pointed out earlier but I felt the need to mention some more of these sayings so you have an idea about some of their wisdom. One of the ancient sayings was about a man that approached Alexander the Great and showed him a ring that he was wearing that had weird engravings on it and that Alexander received the man holding a clear mirror, as Alexander knew the power of the charms so he held the mirror to reflect any effect the ring might have as it is pointed at him. So the man was surprised with Alexander's knowledge with the charms and talismans.

Another saying about Alexander was that he heard about a snake that is capable of wiping out cows. So Alexander ordered his magicians to make a cow that can wipe out the snake and they did what he wanted and the charm they used on the cow was so powerful that it wiped the charm of the snake.

Some of the other sayings were about Al-Habashi king that had sent camels against his enemy and the camels caught the enemy and brought him to the king as a prisoner.

Another saying was about the bowman that enlarged his bow to attack his enemy but instead, it hit him and killed him.

Another saying was about how any two similar shapes become magnetic.

Another saying was about a bird that got food for its chicks the food ate the chicks.

There was also philosophical sayings like, moving the calms is easier than calming the moving and moving the calm is against calming the moving.

Or like, the female is the magnet of the male and the male is the magnet of the female.

Or like, the humidity is against the dry, the modesty is against the yearning, the mind is against the stupidity, the light is against the darkness.

Or other sayings like, the lower shapes obey to upper shapes.

Or like, if the water accepted the calmness it would have became earth and if the earth accepted the movement it would have became water.

Or like the saying that the wind carries but has no hands or neck and the fire eats but it does not have a mouth or teeth.

Or like the dot in the middle of a circle and the pivot is small but has a huge burden.

Or like that the ring was the power of the king Solomon that when he wore it all the Genies, humans-

≡ Ghayat Al-Hakim ≡

winds and birds obeyed him but once he took the ring off he was just an ordinary person.

Or sayings like, the stick breaks and the rope cuts.

Or like, the beginning of the thought is the end of the work.

Or like, the friend of each person is his reason and the enemy of each person is his ignorance. There are so many other sayings but we cannot include all these sayings in the book as it requires different research in a whole different field.



THE HISTORY OF THE UNITED STATES OF AMERICA
BY WASHINGTON IRVING
THE ALBANY BUREAU OF EDUCATION
PUBLISHED BY THE ALBANY BUREAU OF EDUCATION
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Chapter Four

WE HAVE GATHERED FOR YOU reader from other nations' books this valuable knowledge about the field and once you read it then you will be able to appreciate the difficulties that we had to go through to get this knowledge. One of the books that is considered the principle of this knowledge is the book that was written by Utarid Al-Babel¹¹ that he called the Secret of Secrets and I am about to include forty-five aphorisms from that book that contains different knowledge as an example for you attentive reader to have an idea about the principles that Al-Babel mentioned in his book about this strange knowledge.

- (1) The first of Al-Babel's principles and secrets is to acquire the planets nature if you want to invoke it.
- (2) The Sun's secret nature is the great solemnity, the high characteristic, the extreme determination; it is the king of mightiness, the disgracer of sultanates, the kindle of fires and the brighter of darkness.
- (3) The Moon's secret nature is facilitating the movements, revealing secrets, affecting water natures, cooling off fires, revoking peremptory deals and separating combined souls.

¹¹ Hermes the Babylonian.

☞ Picatrix ☞

- (4) The secret nature of Saturn is restraining movements, sealing secrets, desolating countries, adding more sorrows and suspicions to souls and calming waters.
- (5) The secret nature of Jupiter is collecting money, fixing visions, keeping suspicions away, calming sorrows and providing safety in the sea and in the land.
- (6) The secret nature of Mars is seducing hostility, boldness of the soul, setting up beasts, knotting the desires, cooling off fires, rising troubles and curbing the enemies.
- (7) The secret nature of Venus is forming souls, sending happiness, keeping troubles away, rising desires, having children, putting out fires and loving animals.
- (8) The Writer Mercury's secret nature is revealing the concealed, acquainting hidden matters, launching talks, spending money, disgracing shelters and sending defamations.
- (9) The brace of charms are exceeding the incenses, the soul health, the persistence to fast, the persistence to pray, aiming for the possibilities, choosing kinships and detailing responsibilities.
- (10) If your request's nature is the same nature of your planet, it will be so much easier for you to be granted your wish.
- (11) The zodiac signs might spoil the planets effects and lessen their operations and it might fix it.
- (12) If the rising sign was not from the same nature of the requester or the desired need the request would be cancelled and the requester can't be granted his wish.

(13) The charms of the fixed planets are much longer in time than the charms of the rotating planets.

(14) If you can use from every rotating planet a fixed planet from the same nature you would have the chance to gather the power of effect and the continuants of their functioning.

(15) If the rising sign was in same nature with the request and the ruling planet of its matters and you have used the help of a fixed planet, your request will be granted easily and with so much power.

(16) You could use a help of a flying eagle to achieve your movements as you require the help of reality to achieve quietness.

(17) There is a huge support in uniting planets together that you can use.

(18) There is as much states in the principles of the planets as there are in their uniting.

(19) Make the ruling planet in the middle of the sky in his honor or his home and give him a share in the rising signs.

(20) Seek the protection of the Sun any time you need it because it will lead to all goodness and rightness and to a faster response.

(21) Seek the protection of the Moon when you are trapped because the Moon has a faster effect and faster response and it also leads to all goodness and rightness.

(22) Seek the protection of Saturn if you were banished because it leads to goodness and rightness.

(23) Seek the protection of Jupiter if you became wealthy because it is faster in effects and faster in response and it is the leader to more wealth, goodness and rightness.

(24) Seek the protection of Mars if you were defeated because Mars is the most powerful in effects, faster in response to this kind of need than others and he is the leader to goodness and rightness.

(25) Seek the protection of Venus if you are burdened because Venus is the most powerful in effects, faster in response to this kind of need than others and he is the leader to goodness and rightness.

(26) Seek the protection of Mercury if you wanted to know certain knowledge because Mercury is the most powerful in effects, faster in response to this kind of need than others and he is the leader of goodness and rightness.

(27) The slow answering comes from low level knowledge, from uncertainty or from being unorganized.

(28) The charms and talismans that are made with incenses and prayers are more successful than the charms that are done with regular incenses and smokes.

(29) The rising of the Sun disconnects the planets spirits of the night.

(30) The darkness of the night and the calmness of things will disconnect the planet's spirits of the day, so make sure to use each spirit at its time.

(31) The heavy planet in its calmness is more effective than the light planet with its movements even if you compared their powers.

(32) Never ask Mars to harmonize and never ask Venus to divide so measure your requests according to that and do not try to change any planets nature.

(33) Use the planets with tails when they appear the same way you use the fixed planets natures.

(34) Hear Mercury in the silent song and use the Moon with him in all times in all your requests.

(35) Use Mercury in something if you wanted to get the opposite reaction.

(36) Launching Mercury's powers as he is in his home is more powerful to grant what you have desired.

(37) The Sun might respond to what was asked from Mars and Mars might respond to what was asked from the Sun.

(38) The Moon might respond to what was asked from Venus and Venus might respond to what was asked from the Moon.

(39) The Sun refuses what was done by Saturn and Saturn refuses what was done by the Sun.

(40) The Moon refuses what was done by Mars and Mars refuses what was done by the Moon.

(41) Venus might respond to what was asked from Jupiter and Jupiter might respond to what was asked from Venus.

(42) Jupiter refuses what was done by Mars, and Mars refuses what was done by Jupiter.

(43) Mars refuses what was done by Venus, and Venus refuses what was done by Mars.

☿ Picatrix ☿

(44) Mercury refuses what was done by Jupiter, and Jupiter refuses what was done by Mercury.

(45) Sometimes two planets that are opposite in nature could unite for personal matters and that changes between planets.

Thus I have brought to your attention some of the principles from Al-Babel's book.

There are also ten aphorisms that I would like to point to that are as important to know as Al-Babel's principles that were written by Ptolemy the master of wisdom in this field, that appear in his book under the name *Centiloquium*:

The astrologer is capable of conducting many of the stars actions if he knows the nature of what he is affecting and the reaction of the action before it happens or the possibilities of the action to happen.

The wise soul helps in the astrological actions as the strong farmer helps the nature in farming and clearing the land.

The figures in the assembly world are obeying to the figures in the orbit that is why the charm and talisman makers drew images for the planets according to the natures of the charms.

Use the misfortunate in your choices as the smart doctor uses the poisons in his medicine in a small useful amount.

Two people agreeing on something are a proof of that their signs are in the same nature and one of them becomes the

effective chief and the other becomes the affected and follows orders.

Love and hate happens from changing the location of the two numerous in their birth and to the matching nature of their rising sign for love and hate and the obeying sign is more of a loving sign.

Use the fixed planets in building cities and use the rotating planets in building ground floors, every city gets built as Mars is in the middle of the sky or any planet of the fixed planets.

Do not neglect the knowledge that is in the hundred and twenty *Quran* chapters that is in the rotating planets because that knowledge is of the whole universe.

Make an exception in every case in the same amount as the possibility of failure of the requester in accepting the total of the action.

The Sun is the source of the animal power, the Moon is the source of the natural power, Saturn is the source of the holding power, Jupiter is the source of the growing power, Mercury is the source of the thinking power, Mars is the source of the anger and attractive power and Venus is the source of the desires power. That is why Mercury, Mars, and Venus are exemplary for their manners and actions.

I also saw, in Plato the great philosopher, wise words similar to these that I would like to mention, as he said that only Jupiter between all the planets that his actions lead to reality and he also said that the human body elements like blood, gallbladder and phlegm are elements of power that is the same as the moving planets with their power and weakness elements that they had since the beginning.

Plato also said that what made the knowledge of stars a clear open knowledge to all is the difference between the actions of the confronter and the standards of the charm makers.

Hippocrates said in his book regarding the same matter that if the Parcheesi gets hold of the Sun in the time of transforming into the Sun year, that year would go by with so little sicknesses and plenty of health and it would be a good year for pregnancies and deliveries.

As from Aristotle's wise words in this same matter, he said that Saturn is the dominator, Jupiter is the just, Venus is the delicate, Mercury is the manager, the Moon is the server and Mars is the tyrant.

I have brought to your attention reader some of the greatest philosophers knowledge in this field so you can see how as wise and knowledgeable these people were all their concern always was to dig some more into this field and find more wonders and secrets to reveal.

I will also include in this chapter some of Aristotle's thoughts that he wrote in one of his books about these same issues and was translated by Isaac Bin Haneen, just to show you reader another proof to exclude the Greek for being the masters in this field and to give them all the credit for their detailed researches. As I have mentioned some of the Greeks mysterious thoughts and the outcome of their researches in the first book, I will talk about the uniting of the souls and the heavenly talents and the heavenly granting's that these philosophers had and I mean philosophers like Kronyos, Plato and Agathodaemon and similar, as their studies showed that every industry has a door that the every seeker can enter

through and every industry has a ladder that every seeker can climb up and reach to all mysteries. So every person that rides in this field with negligence will be facing danger and he will be risking his own life and he will never reach to his purpose.

When the great philosophers talked about this matter, their studies were a little mysterious and had so many hidden symbols and that led to missing the point on some things and that harmed more than to help in reaching to the desired results. Yet the intelligent and wise philosopher still can reach to all the hidden and mysterious answers in every field especially this field of the knowledge of the rising planets and the images that contain images inside but appear as one big image after uniting with other parts that try to imprint in the ground with the help of the primordial matter. Make sure to use your intuition when you request the bottom ground of the contributing elements towards the mutual spirits in these heavenly figures for the most desired and suitable of them and that to be able to achieve the actual harmony and imprint the figures according to the occasions and also to ask for the dualism that is considered in this industry the main factor.

So if you make sure to keep all this in mind and do your charm, that charm will be more stable and more lasting in the meaning that it reached and that does not end with time unless if the main ground for the charm is gone or the structure got untied or the state of the elements has changed or even if the life of the planet was over. The best nature that you can relate to is the nature and the action of the seven planets. It is the highest and the most lasting and that if you are able to bring down the spirit to

earth from the orbit and from the holy skies. You have to know what you are doing to bring down the spirits otherwise it would cause harm more than benefit it even might kill that person who brought the spirit down for not being aware of the nature of each planet. As in magical charms it does not pass the circle of the earth and the action of the calling down, the charms do not reach its actions till the request to it is related to and involving the greatest power of all and that is Allah's power, he is the one that moves it with the orders and the law of the primordial matter that directs the earth's point.

The charm maker's knowledge has to include the knowledge of the core of nature and the actual preparer for the magical charms. The maker should be reserved between the two natures and specially between the shapes that forms hostility and there is an example that I will mention regarding that: If when forming the spirits figure with the charm of a lion, the maker of the magical charm must be someone that is absolutely not afraid of such an animal, in the form of his nature or any other form. He also should have seen before the lion and have complete knowledge with his nature and the common possibilities like to be in a passive shape like a mouse or a rooster. So the charm maker should be aware of these factors and if the maker has such qualifications and if he was determined to be a powerful person to reach his desires, Allah only knows that he would be one of the very few philosophers that have such power and will be able to succeed.

From the completeness of the charms effects that you need, you have to form it when the shape is stimulated and the type is hooked. You need to make sure to stay

away of causing any changes to the released and the power that is released on, as that would cause weakness to the action and effect of every moving movement in the orbit as this power is the power that moves creatures on earth with God's magnificent prospect.

Also look at the role of the planet you choose as if you wanted your charm to last forever you need to make two shapes for it. The first is the stage and period of the planet that is also considered the main principal of each planet, the second is to know who is the ruler of the planets matters as every time that shape turned in its orbit, the power of the charm would be going back and fourth or up and down.

The charm maker should also know that making a charm to other than the rotating planets is nothing but an aggravating action for hostility and corruption so stay away from that and change your direction to what will be expected with making this charm, beside what is appearable in the orbit for that planet is what you could reveal and hide what is secret and hidden of what Allah gave of allegiance and wisdom to each planet. So practice reader and watch out for what there is of secrets to this knowledge and as I said you need to make sure that your charm is a lasting charm by using the beginning stage of the circle of horizons as it is the divider between the obvious half and the hidden half of the orbit.

We should never forget that Allah has brightened our mind with knowledge, that we understand a word like *Daragah* could be used as weight measurement or be used in a different meaning as an astronomical degree which equals sixty six miles and one third of a mile. It is also used in temperature measurements of heat, cold, humidity and

dryness and it could be used in everything addable or parts of it. There is also the word *Dakika*, which could be used as a measurement and it equals five leagues and four fifth leagues. The mile equals three thousand spans of the outstretched arms. The span of the outstretched arms equals three cubits. The cubit equals two spans of the hands. One span of the hand equals one small span.

I have mentioned the meaning of the astronomical degrees so it would help with your researchers and I have to remind you again that you need to be careful with keeping the secrets of the charms to yourself or share them only with others from the same knowledge as it is very important not to reveal any of those charms. Every researcher has worked so hard to reach to these secrets and to reach where we are today and all of us have followed in this advice one of the great philosophers in his time Abu Musa Jabir Bin Hayan in keeping this knowledge secret from others and I would like to mention some of this philosopher's important words so it can help you reader in approaching your desires as he said: "Making charms looks exactly like the work of nature. As it does not happen without the knowledge of what was divided for it of animals, plants and stones and the similar to it from the planets like the rotating planets, the fixed planets and the signs to all the regions. Beside the knowledge of the forms and the fortunes of each planet, their levels, their length and width, the nature of the earth's regions, the waters, the grounds, the rains, the snows, the lands, the oceans, the rivers and their locations from the equator line, also what forms and what increases in it from animals and continues of its existence, beside constructing animals and the rest of its kind like snakes, scorpions, bugs, mice, wasps, geckos, humans, camels, riding animals and cattle's helps to know

what forms in each area on earth of animals and other things so when you do the charms your knowledgeable in obtaining the items you need to use in your charm. Also bind the work on your charm with stones other than the two kinds because plants dries and burns by time and the animals rot and require patience in forming but working with it in charms is possible. There is two way to work in charms, either by collecting and bringing or by execution and smuggling. There is also two ways of time and movement and that is the time is for executions and smuggling and that is the most needed in the doors of meeting, circulate and planets. There are secrets in the stones and that is if the nature of the animal was hot the stone would be cold; if it was moist the stone would be hard and vice versa. So if we wanted to keep away snakes and wasps you need to use millstone, magnet, silver and any same kind stone. But if the animal was cold like scorpion, flies, bugs and louse then the kinds of stones you need to keep them away are hot like grindstone, copper, gold and brass and similar kind stones. As for collecting and bringing you use the opposite for snakes you use gold and copper and for scorpions you use millstone and crystal and similar stones. The reason for that is harmonizing the natures and comparing the movements or the opposite natures and the opposite movements the single of it and the revealed motioned ones. As for the patterns and the designed images, the examples to those are from animals the mice to mice, the snakes to snakes, the vipers to vipers, scorpions to scorpions and bugs to bugs. You also need to know the effect of the stone used in charms is only partial as the amount of the stone used is about one ounce to one pound and to make its effect last the amount of the stone should be about a hundred league, little more or little less.

So the charm lasts with the lasting of the calmness of the movements and with no actions and that is more than obtaining its location like the ground, water and spiritual bodies as their volumes are wider than the simple easy spiritual bodies".

Let's not forget Plato's words as he said that the bodies are the opposites of the spirits as they do not last together. So chose to ruin your bodies so the soul lasts and makes the sultanate to your selves above your desires. That is your body's shelter, so the bodies becomes the tools of the souls in their desires and don't make your souls tools to your bodies. Make one of them die so the other survives and don't kill the live with the dead. When a philosopher was asked about the confusion of the souls when it gets to hear a playing on an instrument, he said that the nature moves the logical vitalities of the soul and that moves the brutishness of the natural appearance which is the body, in a way that what the soul has of love and domination unites with the parts of the body and then the movement happens. So whenever the nature moves in a continued movement with the body parts then it hugs the soul in a spiritual love and it would connect then with the bright sides and its equals from the same world then it becomes simple and whenever you moved it in a separate movement, the primordial soul pulled it back to the bodily love. As the logical soul gets moved by the pleasant positive reaction from the nature side, the primordial moves to the parts and the partial strings towards the semi partial parts from the natural body and that is because the soul has in its shapes figures it cannot take out with logic to nature, as nature moves these parts the similar to the way it *moves the body and I mean the body strings*, then the soul is pleased with the movement of those shapes that

it couldn't take out with logic. Then the simple movements like a movement of eyebrows or the eyes or even a smile and other movements of the body parts. That is why it has been said that the sound of the strings is the connection between the shapes of life and the soul and what is better *that the say that said that the best form for the mind movement and the soul movement that the natures movement, just like the form of the movement of the strings till all movements unite. That is then the happiness of the world for its own and for everything around it. So readers turn your thoughts to these ancient wise men's thoughts that encourages exercising the souls at all time awake or sleep, as they say train your selves while sleeping because there is so much of what we don't realize we do realize in our dreams. They meant with this that when you are awake your visible senses dominates the actions of the hidden senses, that is why you need to let it go in your sleep to get the complete actions of the hidden power of your thoughts, thinking, reminders and imaginations. As the soul at that time can use the absolute power, the heat is also concealed at that point and when the heat is concealed it melts every remains in the body, so if he soul is satisfied at that time, it will show you in your sleep the explanation and reason for everything you have thought of.*





» Chapter Five «

THE ANCIENTS HAVE REACHED these fine results after years of hard working and searching and after realizing the ten main sciences to each charm. The first five of these sciences of the ten, each philosopher and lawmaker needs to know very well for they are the most important between them all.

First science is the knowledge of farming, caring and navigation. The need for this knowledge in the beginning is to build cities and inhabit them and every person should have a previous knowledge of it and an advanced knowledge and to read all the books that relate to these subjects.

The second is the knowledge of leading troops, war tricks, horse training, veterinary and refining weapons.

The third is the civil knowledge that is the planner for the parts of the city like grammar, language, literature, foundations, obligations, the knowledge of the laws of that community, learning to write in all types and the talent of making documents and all other principles required in building any city for any community.

Then fourth are the policies with all its kinds like the main policies of the cities then there are the medium policies that are of two kinds, the general and the private like the certain policy of a certain city or community. Then

the medium policy, the policy of a house, and then private like each persons own policies.

The fifth is the knowledge of morals and there are plenty of books regarding this matter.

The sixth is the knowledge of mathematics with all its types and there are four types, one of them is the numbers with its transactions, algebra and mathematical problems. The second is geometry with two kinds; the science of geometry and the practice of geometry and then follows land surveying, fractions, weight lifting, industries, water and air tricks, geometrical shapes and visions. The third type is the stars and followed by engineering, the forms, the amendments, the law and squaring. The forth type is music and is followed by the beat as well as metrics.

The seventh is the knowledge of logic, which is surrounded by eight books, the first wise man had guided us and lit our minds and visions.

The eighth is the knowledge of all types of medicine as a science and practical knowledge and under this science there is pharmacology, surgeries and eye operations.

The ninth is the knowledge of nature. There are plenty of books, which were written by Al-Hakim and was handled by many others that explained his books and tried to divide them as much as they could so after they managed to divide them they made each element of nature in a separate book. The first divided book is about the traditions, the second was the book of the skies and the world, the third was the book of the universe and the corruptions, then the forth was the book of higher stimulations, the fifth was the book of metals, the sixth was

the book of plants, the seventh was the book of animals, the eighth was the book of soul, the ninth was the book of feelings and the feeling of things, the tenth was the book of health and sickness, then the eleventh was the book of the location movements of animals. Who ever gets the chance to read the information and knowledge in these books will have the complete knowledge of nature.

The tenth is the knowledge of the after nature and the Al-Hakim had combined this knowledge in thirteen articles that gives every reader the complete connection and the hope to reach to desires.

To reach to these two fine results it was not possible until we had reached to the latter knowledge first and we could not have realized it and obtain it till we were able to study and understand all these sciences, so the complete philosopher is the one that has all this knowledge as the first rulers did and you need reader to affect your world by achieving a success that as close as possible to perfection as Allah desired from man to do on earth wonders with his knowledge as he mentioned in the *Holy Quran* "I'm making on earth a successor".

Abu Bishr Mita Bin Yunis, in the book that he wrote about Aristotle's eighth explanation for nature, he included an argument that Tabit ibn Qurra had with another man about Allah's power and his creations. Qurra said that God is capable of everything and anything in the world, he is the creator. He is even capable to make the total of divided number five in five, less than twenty-five or more. So the man was unable to argue back with Qurra and he was convinced with God's ultimate power.

By being aware and having understanding for such knowledge makes your enjoyment greater with passionate love, which is highly praised. As the passionate loves limits are the extreme kind of love and some praise it and other do not. The praised kind requires watching the soul from falling in extreme passion, but to give so much love and passion only to the lover and all the goods in this kind of love. The dispraised kind of love is the extreme love of the bodily desires, to the pictures and figures and to the rosy pleasures. The passionate love unites between the soul of the lover and the soul of the other lover under certain circumstances in the first locations, as the passion for love could be because of a reason or an occasion or to be around majority of people till the love strikes one of them and he be called lover and the other is not aware of this love and here are some of the principles of this kind. The reasons exist in the nature of the souls and the reasons that come out of it, as the embodied souls have three kinds, animal soul, plant soul and articulate soul. So if the plant soul is powerful and dominator in the embodied soul that soul becomes passionate for bodily desires towards food and drinks, If the animal soul was powerful and dominator in the embodied soul then it becomes passionate to victory, mightiness and revenge and if the articulate soul dominated then the passion becomes towards all virtuous and knowledge. All this happens in the first stage and that is because each person should be possessed by a planet in his root and birth, so if the person was possessed by the Moon, Venus or Saturn his nature would be dominated with desires towards foods and drinks and marriages and if the person was possessed with Mars, the Sun or Venus his nature would be dominated with gatherings and marriages and if the person was

possessed by the Sun and Mars then his nature would be dominated with the desire of anger, revenge and the passion for ruling. If the person was possessed by the Sun and Mercury his nature would be dominated with the passion for knowledge, gaining rightness and justice. If all this happens to the person and some nature dominated his passion, then the passion of love starts and in the beginning it is all in the looks and that becomes like a seed or a branch that just got planted or like the drop of the fetus that just landed in the womb. The moments then is just like a liquid that pours in the soul and keeps on increasing and growing and getting closer to the one he loves till he gets love back. Then he is able to be alone with his love and it gets easier to get a hug and a kiss from the lover till the souls combines and that is the cause of the bodily passion. The combination of love between lovers, as if the person follows the articulate soul he would love the same kind towards the knowledge and righteous and the eternal desires, toward the passion of the righteous of the articulate soul and the two other kinds. With this love the souls unite with the continuing of the looks.

Plato mentioned in his book *The Book of the Souls* that the people with hard nature and the evil eye are extremely harmful and corrupt to what it sees and likes. Plato has compared it to a hard animal that is in a hard dried place surrounded with mountains, and ruins everything in sight just by looking at it and that is related to the corruption in its soul and nature. This kind get to envy a lot for every good thing they see, that is why we should bless every thing and be proud to do that as that comes from the first position commencing in astronomy and it could be inherited from mood commencement. The ancients called that the universe and generating rule in the knowledge of

natures. You need to know reader, that there are two organs that create the generating. First organ gives the material that which forms the animal that has all that power and the second gives the picture of that kind of animal and moves the material till that picture is complete. The power that gives the material is the power of the female and the one that gives the picture is the power of the male, as the female is a female with the power that prepares the material for and the male is a male with the power that gives that material the picture of the kind that has that power and the organ that serves the heart to prepare the material to the female which is the womb. The womb serves in giving the picture, which is the male organ and it has the semen, if it passed by the womb it sees the blood that the womb prepared to accept the picture of the human. The semen gives the power to the blood to move with it till it becomes human organs and the figure of each organ and on the whole the shape of the human. The blood in the womb is the material of the human and the semen is the mover to that material till the shaping happens. The position of the semen to the blood that is prepared in the womb is like the position of the thickening layer on top of the milk, the layer is the active in this role that thickens and it is not a part of thickener or the material also the semen is not a part of the thickener in the womb and not a material either. The fetus forms from the semen from the blood of the womb as the thick layer forms on the top of the milk. As also the pitcher forms of copper. The tubes that have the semen in are also the ones that form in the human body and it is also the veins under the skin of the penis that supports the testicles. These vanes penetrate the tube in the penis, so it flows through these veins to the tube of the penis, then it flows through that tube till it

pours in the womb and gives the blood that is in it at the start power that changes with it till the organs have its picture. The semen is the tool of the man and there are two kinds of tools. Separate tools and continual tools. Like the doctors hand is considered the continual tool like the surgeon's knife, the medicine is considered the separate tool and it becomes a continual tool when the doctor uses the medicine in his treatment to provide the body of the patient with power that leads it to health. The power that the doctor pours in the ill persons body live or dead is continual, also the semen and the surgeon's scalpel are tools that do not work without the continual of the doctor that use these tools. The hand is considered in this case more powerful than the scalpel. As for the medicine, it works with the power within without the doctors continual need, so too the semen it is the tool of the man *and it is the generator and separator power like the medicine.* The tubes of the semen and the testicles are the birth tools that is continual for the body like the hands of the doctor are continual in treating patients.

Let us not forget that virility is an active power in plants and animals. The virility in animals is found in some and femininity is found in others, but in plants masculinity and femininity are together compared to equal a complete person and like a lot of plants that form from seeds, the plant gives the material which is the seeds and gives with it the picture and the power to move with it the shape as the one that gives the acceptance of the shape is the femininity power and the one that gave the principle to move towards the shape is the masculine power. Some of the animals have something similar to that as some has a *complete femininity power beside a small amount of the musicality power* but as that is not enough they need an

external assistance like the ones that have their eggs with the help of the wind. There are kinds of fish that have their eggs and bury them so the males find it and moist these eggs. Then the eggs that get misted by the male forms to be animals and any egg that does not get rotten.

The human body is not like that at all as these two powers are specialized individually in two bodies each body has its own organs and these are among the known body parts. They share some of the parts and they share the souls except the womb, the testicles and the parts related to it. The male parts are hotter because he has more action and movement and he is also more powerful in motion and in the mental reactions as some lead to powers like anger and gallantry and they are more powerful in males than females. Some of the reactions lean toward weaknesses like mercy, compassion and delicacy and those are more powerful in females than males. That does not stop some males from having mental reactions like females and some females have mental reactions like males and that is how we differentiate between males and females.

There is also wisdom in splitting all the seeds, the splitting is a sign for a single muscular split and another feminine split and each seed is described thus. As we can see that sesame is two parts, wheat and barley are pairs, the oak, the nut and all the seeds are divided to two sections and there is some wisdom in that otherwise what other reason could be in dividing the seeds. The ancients say that the human being is the same way too because he is half cold and half hot. So the feminine power gets excited with the masculine but it is not enough on its own to form birth unless with the help of another human that also gets excited with the female with its masculine power and each

complete each other and form the necessary need to form the birth.

I have brought to you reader, wisdom and spiritual charming as a symbol for you and as an explanation and revealing the secrets of nations that were buried under thousands of symbols. We have brought to you in this book some from their knowledge and some of their charms. So you be aware to keep this as a secret to your self or only share it with others from the same knowledge. Now let's get back to our original purpose.



The first part of the book is devoted to a description of the country and its inhabitants. The author describes the various tribes and their customs, and the different parts of the country. He also mentions the various rivers and lakes, and the different kinds of animals and plants that are found there. The second part of the book is devoted to a description of the history of the country. The author describes the various wars and battles that have taken place, and the different dynasties that have ruled over the country. He also mentions the various treaties and alliances that have been made, and the different kinds of government that have been established. The third part of the book is devoted to a description of the present state of the country. The author describes the various cities and towns, and the different kinds of industry and commerce that are carried on there. He also mentions the various laws and regulations that are in force, and the different kinds of education that is provided. The fourth part of the book is devoted to a description of the future of the country. The author describes the various plans and schemes that are being proposed, and the different kinds of improvements that are being made. He also mentions the various difficulties and obstacles that are being encountered, and the different kinds of assistance that is being sought.



The fifth part of the book is devoted to a description of the present state of the country. The author describes the various cities and towns, and the different kinds of industry and commerce that are carried on there. He also mentions the various laws and regulations that are in force, and the different kinds of education that is provided. The sixth part of the book is devoted to a description of the future of the country. The author describes the various plans and schemes that are being proposed, and the different kinds of improvements that are being made. He also mentions the various difficulties and obstacles that are being encountered, and the different kinds of assistance that is being sought.



»Chapter Six«

ONE OF THE INDIAN PHILOSOPHERS that was the debater and responsible for much of the wisdom of the Indian knowledge in this field, had made incenses from earthly power that tied and united the charms with the divine world. They used these charms in all their general needs. The spirits of the planets were flowing over them and it was used for tying or untying the charms for them and it was not special for one desired action but it was for every benefit offered by the planets.

»INCENSE OF THE SUN«

The first of these incenses is the incense of the Sun as it requires taking five small amounts of *safflower spike*, *yellow* and *red sandalwood*, three small amounts of *galingale*, *red wisteria skin*, two small amounts of *chestnut*, ten small amounts of *birds* and *eagles brains* and *blood*, the brain and blood amounts should be equal. Gather all and grind then mix with *honey* any foam that was drained there from. Make loafs; each loaf should weigh half dirham. Then dry it in the Sun and when you use them you call and ask for the spirit of the Sun the mandatory with its matters in the six directions so the powers unites in the mixture. Put aside the mixture and use as you need.

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☽ INCENSE OF THE MOON ☽

The second incense is for the Moon and that requires taking fifty small amounts of *peach leaves* and *cinnamon*, ten small amounts of *peeled dried hibiscus*, five small amounts of *cumin*, two small amounts of *white snake fat*, ten small amounts from each *dried rabbit brains* and *white cats* and twenty small amounts of *dried fox blood*. Gather all after grinding what needs to be grinded and sieved out. Then mix with *honey* drained from any foam. Make loafs like we have mentioned earlier in the incense of the Sun, then tie the spirit of the Moon with the spirits of the mixture to the six directions. Then as we also mentioned, continue on calling the Moon with its spirits names from all directions using the mixture. Then put aside the rest and use as you need.

☽ INCENSE OF JUPITER ☽

The third incense is for Jupiter and that requires taking five small amounts of *dried marjoram* and *myrtle flowers*, seven small amounts of *bush-grass*, two small amounts of *dried nut seed* and *hazelnut*, twenty small amounts of *dried rooster*, *pigeon* and *duck brains*, ten small amounts each of *dried peacock* and *camel blood*, three ounces of *musk* and *camphor*. Make sure the blood you need to use is taken from the major vanes that pump to the heart. Gather, grind and sieve out the mixture as we have mentioned earlier and use the same way whenever you need.

☽ INCENSE OF VENUS ☽

The forth incense is for Venus and that requires taking four small amounts of *laurel*, *mahaleb* and *gum seeds*, ten

⇒ Ghayat Al-Hakim ⇐

small amounts of *mastic* and *fresh green sticks*, two small amounts of *bitter fruit*, two small amounts of *licorice*, one small amount of *tin*, eight small amounts each of *dried birds* and *horses or camels brain*, twenty small amounts of *dried horse blood*. Gather all, grind and dry as we have mentioned before make loaves the same way to tie the spirits powers, then use as you need.

⇒ INCENSE OF SATURN ⇐

The fifth incense is for Saturn and that requires taking fifty small amounts of *dried mandrake seeds* and *olives leaves*, two small amounts of *coaster oil plant*, five small amounts each of *dried black myrobalan* and *black chickpeas*, fifteen small amounts of *dried ravens*, *black cats* and *cranes brains*, twenty small amounts each of *dried pig* and *monkey blood*. These are the ingredients for the spirit incense of Saturn and the rest is as we have explained previously for the other planets.

⇒ INCENSE OF MARS ⇐

The sixth incense is for Mars and that includes the nature of the upper and lower spirits and that requires taking thirty small amounts of *red comfrey*, *mustard*, *radish*, two small amounts of *water chestnut* and *red arsenic*, ten small amounts each of *dried birds* and *hedgehog brains*, twenty small amounts of *dried tigers blood*, five small amounts of *red snakes fat*. Knead all the loaves after drying, grinding and sieving and tying the powers of the spirits to the mixture, put it aside and use as you need.

You also need to keep these mixtures away for humans, from sun light or the moon light and you need to

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put it some place safe and hidden and in a container made of one of the metals that the planets are connected with and you need to be careful of the details of making any of these ingredients as the effect could be harmful if you make any mistakes in these charms and later on in the book I will mention what needs to be done to avoid harm from any thing that might go wrong while making them.

☞ INCENSE OF MERCURY ☞

The seventh incense is for Mercury and that requires taking ten small amounts each of the roots herbaceous plant, cedar leaves and grape leaves, two small amounts each of amber and chinaberry, one small amount of blue hawthorn may, ten small amounts each of eagles, hoopoes and turtles brain, thirty small amounts of red snakes blood. Mix all after grinding, sieving and drying the brains and the blood. Make loaves as we have mentioned earlier.

The wisdom in these mixtures is to defeat weakness by tying the spirits with the incenses to get the individual power of each charm that no one else shares. These incenses were general charms that the ancient Indian wise men used and depended on in their general matters and mutual requirements beside similar wonders that arise from the heavenly dominations and the spirit actions.

☞ INCENSE OF MOSES ☞

One of the written scripts which is mentioned in Moses' Torah (Pease be upon him) talked about the charm of incenses, that was mentioned in the meeting between Moses and God. It has been said that God told Moses to brace himself and for that he needs to use this mixture of

☞ Ghayat Al-Hakim ☞

incense and he told him how he needs to make it. Moses needed to take five hundred small amounts of the *good sweet myrrh* and half of that amount of *redolence good smelling cinnamon*; two hundred and fifty small amounts each of *cane powder* and *chestnut* (make the weight that you use for this ingredient Jerusalem's measurements which equals twenty dirham). Then add one dry measure of *bitter, new, good quality oil* and use that as an oil to consecrate sanctuaries, domes, graves of testimonies, tables and all its belongings, minarets and the rest of the places. This was the script written in the *Torah* and I brought it up to you reader as an example for some of the ancient's secrets.

☞ INCENSE OF CONSECRATION ☞

There is also another script that showed different incense and this one is made with a small amount each of *styrax*, *the honey of storax* and *good smelling gum* and mix it with *aromatic spices* till it is a pasty mixture and then uses that to consecrate the dome of time, the front of the grave of testimonies.

All the knowledge that I have mentioned in my book is the result of the hard work of the nations and the ancients, you need to realize reader the wisdom in this knowledge and to keep these secrets to yourself and not to share them with any one just like the ancients inherited this knowledge and kept it to themselves or only shared it with others from the same field.

☞ INDIAN INCENSE OF MERCURY ☞

The Indian wise men have reached to some assembled formulas that had strange effects that I would like to mention as they are known to be the best in the field of this knowledge. The first of these formulas is the one they called Mercury's formula and they used that to spread the spirit of knowledge, intelligence, insight, acceptance and deliberate-ness. The way is made is by taking twenty small amounts of the *fat of each sand grouse, crayfish and sheep* after cleaning it by melting it, then take ten small amounts of *amber*, twenty small amounts of *dried hoopoe blood*, five small amounts of each of *dried pomegranate leaves and citron seeds*, twenty five small amount of *chestnut*. Mix all together after melting and grinding and sieving, then add the fat and tie the spirit of Mercury with this mixture calling on Mercury as we previously mentioned. Then you put this mixture in the graves of testimonies in a container made of mercury that is knotted by the knot of the wise-men till the need to use it to wipe stuff with or cense with it and this is one of the wonders of the Indians and their secrets. When some of them needed to establish a law, he would use some of this mixture for himself and his friends and that would make the spirits favor them then the rest of the world and lift them above the others and honor their requests.

☞ INDIAN INCENSE OF SATURN ☞

The Indians had another assembled formula where the spirit of its incense spreads the fear in people's hearts as the ignorance spreads on a group of people till they establish a holy law, so they made this formula and it is a Saturnine formula to keep the ignorance, stupidity and

slothfulness away from them. The way it is done is by taking twenty small amounts of each of *pigs* and *wolves fat* after cleaning and melting it, ten small amounts of each of *wallflower seed* and *lupine seed*, twenty small amounts of *black myrrh*, five small amounts of *caster oil seed*, fifteen small amounts of *dried elephant blood*, mix all as we mentioned earlier after grinding, sieving, drying and clearing the ingredients. You make one whole body by tying the divine force with the earth's power with words. I need to add one useful point to this matter which is that all these formulas and the incense charms of planets and the oil incenses requires purifying before use, to be able to tie the mixtures with the spirits, even your animals that you are using as a sacrifice for the honor of that planet. As for this mixture of Saturn's formula, put it in the grave of testimonies like the others in a container made of lead away from the eyes of other humans till the time you need to use it for wiping or as an incense.

☞ SPIRIT PROTECTION FORMULA ☞

This assembled formula is the one I mentioned earlier to keep the harm away from the charm maker if anything goes wrong and this formula is called the formula of keeping the ordinary spirits harm away, so it does not attack and harm the charm maker and it is similar to the Indian beads that they used to keep the poisons away from harming and it is used for all sections of all the planets. The way to make this formula is by taking three small amounts of *eagle blood*, two small amounts of *white dog's brain*, four small amounts each of *peacock* and *chickens brain*, two small amounts of *bird's brain*, one small amount of *Egyptian vulture's brain* and three small amounts of the *male*

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hedgehog's blood. Gather all the brains and dry them, then add after grinding and sieving two small amounts of *cinnamon*, *sandalwood* and *spikenard*, half a small amount of *water chestnut*, ten small amounts of *amber*, three small amounts of *azalea*, five small amounts of *bush-grass*, two small amounts of *musk*, one small amount *camphor*, eight small amounts of *cinchona* and two small amounts of *mandrake*. Mix all very well with *olibanum* and make seven beads, leave it to dry in the shade and as you are mixing and drying it, do not stop using the words of purifying and tying the mixture with the calls of the spirits of the required need, as the spirits remains with the mixture once it is dried and never crosses with any harm back on the charm maker. You need to hold one of these beads as you are working on any charm for any planet.

☽ INDIAN SOLAR OIL ☽

There is another assembled formula the Indians used and they called it the Sun's oil and this formula is also one of the wonders that they have used to solemnize kings, rulers and nobles. The way its made is by taking a glass bottle and wipe it with *pure rose oil*, then approach the Sun if it was clear on a Tuesday and you make sure that the Sun then is facing Aries or Leo and the Moon is facing the Sun. Then hold the bottle in your right hand as you are facing the Sun and you say:

Peace be upon you O Luminous Planet, how wonderful you are and how wonderful your appearance is, O Spirit of the Sun, the Golden, you are the existence of the world, the luminous of them all, the light of the orbit, you're the efficient, you are the one that created the pivot of the Sun in the four corners of the world and gave the

Sun four faces in summer and winter. You have arranged the completion of the Moon without a veil. Give me in this oil the love and acceptance until the love of all the people to me runs in their hearts and defeats the rulers, kings and rulers, it is me, I beg you my lord to make in the hearts and mind of all this people and in all the places they gather, so much love and happiness to me and to mighty me. I beg you my Lord ANTOOR the one that sits in the orbit, O HARTIYOON, AKTARYA, AOODA, YAMOORA, to give this oil I'm holding in my hand the love in the hearts of all kings, presidents and nobles so they are never an enemy to me and to return to me with love and obey and make them rush in pleasing me. I beg you my Lord SLIYOBAROON the one that sits in the fifth sky, to tie the tongues and the hearts of any one wishes harm to me, make no one can say anything or think anything bad about me, make them can't talk with any harm to me at all, at all. I beg you my Lord SUSIP the one that sits in the sixth sky to tie the tongues, words and the thoughts of my enemies and to spread my love into their hearts. It is me my Lord BARHAWT the one that sits in the seventh sky to give me the love and the best logic, the well praise on me from others. Give me in this oil, plenty of love and acceptance as a must on every human day and night. In the name of the loved one the live, the one that with him all hearts harmonize and the moderate in moodiness give an extreme love in peoples hearts towards me that lasts for eternity and forever and ever, ever, ever, ever, ever, ever, ever, ever, ever, ever, Amen, Amen, Amen, Amen, Amen, Amen, Amen.

Then you save that oil and use it on your face and body when you will meet kings or nobles, then you will see wonders from them.

The first part of the book is devoted to a general survey of the history of the world, from the beginning of time to the present day. The author discusses the various stages of human civilization, from the primitive state of nature to the establishment of the modern world. He traces the development of the human mind, the growth of the human body, and the progress of the human race. The second part of the book is devoted to a detailed account of the history of the United States, from the first settlement of the continent to the present day. The author discusses the various stages of American civilization, from the primitive state of nature to the establishment of the modern world. He traces the development of the human mind, the growth of the human body, and the progress of the human race. The third part of the book is devoted to a detailed account of the history of the world, from the beginning of time to the present day. The author discusses the various stages of human civilization, from the primitive state of nature to the establishment of the modern world. He traces the development of the human mind, the growth of the human body, and the progress of the human race.



»Chapter Seven«

IN THE BOOK OF ABU BAKR IBN WAHSHIJA under the name *Nabataean Agriculture* he talks about the Nabataeans and some of their talismans and he says: "some of the wise-men had a long story about the laurel tree and how it talked to the vineyard keeper as one day he was sleeping in the middle of the garden and surrounded with four laurel trees and he dreamt that one of the trees told him, "Hey human do you have in your garden anything better then me? Or who could say that they have seen a tree like me". So the vineyard keeper said "What is the meaning of this?" and the tree said "You need to know my superiority over all the other trees and my high standing with Jupiter so you can sympathize with me and take care of me in watering and planting and in return I will tell you what you need to do, get up at midnight and bring with you some of the gillyflower oil, grease me with the oil then lift you head to the sky and look at Jupiter and say "Aye the source of all happiness, add to my life and to my time fifteen years" and for sure you will be granted fifteen more years more life above your life from that date". "Then you need to say "I mediate to you with this tree". Then the tree told the vineyard keeper that he needs to try it and he will find that it is true and it is useful to grant him his wishes. The tree also said that he will see the superiority and the high standing of the tree under Jupiter's rulership. That is why the tree was called the Laurel tree that talked to the vineyard keeper, they also

called it the "Who have seen anything like me" tree. Abu Wahshija claimed that in this story there is great knowledge and a successful sign that this tree is a special tree with special gift.

There are other stories that were written specifically about the laurel tree that I would like to mention to you reader so you can see how many weird effects this tree has, one of them is if you take fourteen laurel tree seeds. Dry them on an iron mill that has a very low coal fire for an hour. Then grind the seeds some more till they are completely powder, put them in a clean bowl and cover it with wine vinegar. Beat it with a branch of fig tree and when any person drinks that he will turn into a crazy person that is not aware of any one around him and won't know what is wrong with him. The only way to remove the spell and end this persons madness is to feed that person three medium sized radishes with their leaves sliced into small pieces and the person should eat it all without leaving any pieces behind, then the effect of that madness will go away in about an hour as soon as the radish starts to digest in his stomach.

It has also been said that if you pick one leaf of the laurel tree without dropping it to the ground and put it behind your ear you wouldn't get drunk no matter how much you drink and you wouldn't get any headache from drinking either. Is not that a strange charm?

If you also take from the laurel tree leaves a moist leaf and as you are grinding it mix it with one small amount of jonquil and good vinegar, then you put some of that on any part of your body and you put on that part a red hot iron bar you won't feel anything, also if you use it on your

hands and hold a red hot iron bar it won't burn you or harm you at all.

There is a similar story that was told by Shifahy but this one was on the hollyhock tree that Shifahy claimed that is as magical as the laurel tree. He said that this tree used to talk to him in his sleep all the time and while he is awake too. Every time he heard the tree telling him anything he would immediately write it down fearing that he might forget it. So one night the tree came to his dream and told him "you need to know that my name is one of Mercury's names and you think that I'm only a hollyhock tree. I had so many arguments and disputes with mandrake because he claims that he is entitled with this position rather than me and that everything in the ground is his, he knows that he cannot change his location, nature and specialties. The mandrake is so ignorant and stupid for claiming all this and what I say is impossible, he says it is possible to be done. I ask you Shifahy to write to the wise-men of Babel so they can judge between me and mandrake, as they know so much more about this knowledge than you do and as you know I can not write to people or tell them anything I want, I told you because I have chosen you for this mission over all the other people". Then the tree disappeared in the air as soon as it was done talking and Shifahy never saw the tree again. So he wrote to Babel's wise-men and he received an answer that says "We have received your letter and we were very pleased for your safety. The hollyhock tree for us is not in the same importance as the mandrake tree, the mandrake has greater position and more valuable to us because of its actions and use and even in its harms. Yet with all this, the mandrake is tricky, shifty and we can not stand his evilness or his strength and we prevent his evil not to be

against hollyhock but just to prevent his evilness, as both of the trees have the same nature of coldness, heaviness, slowness and they are both belong to two strong planets, Mercury and his father Saturn. These plants are intelligent and we were surprised to know that there is a dispute between them as the disputes and evilness would happen between two fools, but to happen between two intelligent plants is surprising as they should not have any dispute or evil. For a dispute to happen between two intelligent plants there has to be a cause that would lead to that but when it happens between two fools, it just happens because of their nature. The intelligent have one cause for dispute but ignorant have two causes as the dispute then would happen for so many causes and not from one cause. We have judged for mandrake plant as we use it a lot in our work and it does a great effect. We also use the hollyhock plant in some places and some certain situations, like connecting, passion and deep sympathy and in some charms that requires the benefit of hollyhock. But the mandrake plants effect in evil is more powerful and we use it more for that reason". So I brought the letter to the hollyhock tree and informed it with its arrival. Then I left and the hollyhock tree came to me in my sleep and I told it what the wise-men have decided and that they said that they have judged for me not for him by saying that I am good and he is evil and also by saying that they praise him and prefer him because of his evilness is a great proof that I am better. Just as there are in animals, the maliciousness between them like predatory animals you would fear them for their evilness. Or like the kinds of snakes that are terrifying in their evilness, but because they are evil they are miserable and burdensome not like the good ones which eat the grass and are happy for being

good and that is why the snakes are sought to be killed but the fish and turtles are safe and happy. So the wise men actually judged him with evilness and fear but I am better and happier. Just like those who are good in human kind are better than those who are bad among them in all the many ways and the only exception between bad and good are the comfortable consciences of the good and the uncomfortable consciences of the bad. As the one with the comfortable in conscience enjoys the life and its food and drinks but the bad ones cannot enjoy anything because their hearts are always busy with evil". That why Shifahy the wise-man of Al-Garamika ordered his people to build in their statues a figure of a man holding in his right hand a branch of the hollyhock tree as he is leaning on the tree itself and the knots in the tree showing clearly a great snake rapt around it and on the top of the branch there is a cross made of gold and the snake mouth is wide open facing the man. Due to this statue this group of people has so much knowledge and magical symbolism in using the hollyhock and the mandrake tree in their charms.

Abu Bakr Ibn Wahshija has written also in his book that he called *The Secrets of Mercury* some of the mandrake tree's symbols and effects in talismans. In the *Nabataean Agriculture* book it has also been said that if you look at the hollyhock trees flowers you feel happy and it takes all the bad feelings and problems away and that is done by moving around the tree and looking at it from all sides.

There is also the laurel tree that is against human kind not in nature but in features, which are capable of changing hearts. The wise-men use it in their talismans just as they used the mandrake and hollyhocks and it is also called the tree of the Djinn as they go to it at night after

sunset to gather and hide under it. Also if women smell its flowers they get so sexually aroused that they have a strong desire to have sex like the birds in spring and the wolves in winter and usually the women harm themselves from the extreme sex desire that they feel. The wise-men also said that if someone took a branch with leaves from the laurel tree and put it on his head like a wreath would get very happy suddenly for no particular reason just an extreme happiness in his heart.

Also if you take one flower, one leaf and some of the root of the laurel tree, and you put the flower, leaf and root in a tin made of fine silver, then cover it with white silk cloth and white silk thread, then put it in your pocket, hang it on your clothes or put it in your sleeve, that will cause everyone who sees you to feel an acceptance and admiration in their heart towards you and if you had any need from any of them they will accept granting your request with no objection.

There is another tree that is called Abraham tree that also has weird features and it is used in a lot of charms for it has great affect and power. According to Sokolonya the messenger of the Sun if you take five pounds of mandrake fruit and leaves with Kotrip tree leaves and fruit (It is a tree that grows in the Nabataean and Kanaan areas) and put the leaves on top of each other with the fruit in between, then take one pound soft green branches from Abraham tree and wrap it on the leaves and the fruit, then take three leaves from cauliflower leaf and wrap it around the whole thing and put it in a clean place to putrefy and cover it with twenty-one flowers of Abraham tree and pour on all this four pounds of churned cow milk and one drop of tar. Put the mixture in a container made of clay

and cover it. Dig a hole in soft ground three and a half cubits deep. Put the mixture in the bottom of the hole and fill the hole with donkey urine and leave it for an hour till the ground absorbs the urine, then cover it very well with dirt and leave it there for forty-nine days. Then take out the mixture and open it and you will find an animal in the shape of a fish that has two wings like a bat and two goggled eyes like the crabs eyes and two hands that have five fingers in each and a bottom like the tail of a fish. Do not hold it with hands, leave it in the container for one to three hours in the sun as it will die during that time and you will know it is dead when it stops moving. Leave it in the container and cover the lid and leave it there for seven days without touching it. When you open it after seven days you will find that it has split into pieces and that is a sign of attainment and awareness of the purpose of making it. Then Sokolonya mentioned a couple of the functions that this mixture is capable of doing and he said that if you go to a wide open deserted area or on top of a mountain at a time during the day where you can see the planets and the sun in the sky and take with you a brazier with coal and a small part of this animal without touching it and with the use of an iron hook put it in a container. Then add to it dried Kotrop plant and mandrake and put it on the brazier till the smoke rises to the sky. Add some bull's gallbladder and some of gladiolus tree to the mixture. As the smoke starts rising to the sky from the brazier a huge noise and fearful roar will erupt, that people will be able to hear for miles away and that horrible noise will continue as long as the smoke rises up in the sky. Then as the smoke dies out the planets will disappear to the visible eye one after the other just as the noise will fade slowly.

There are some other wonders about magical feats and other talismans, written by Daghreeth in his book that he called the *Secrets of the Sun* and he said that there are other uses for this animal in talismans and weird magical feats. As each part of this fish is used for a different purpose and those who use it and it's oil and fat are the talisman makers of Saturn.

Abu Bakr claimed in his book that the magicians told him that any milk, oil and grease taken from any plant can be used in any potion and that is because the milks and the oils are faster in granting the request behind the potion than any other. Like the potion they have, which can get any person they wish that drinks from that formula very sick in the body and in the heart.

Then Abu Bakr also said that there is a big dispute between the Caldaeans and the Kanaanites over this issue, as each group claims that they are the ones that created this formula. Even Tashid Bin Al-Kanaany went as far as sending Anuha a letter scolding him about their claims, of being visited and inspired by Mercury's spirit. He also said that the Kanaanites are the one that reached this knowledge and all these wonders with their own minds, like the potion of the milk that gets any one who drinks it very sick in body and in heart. Tashid said that is more effective then him claiming being visited and granted the acceptance of Mercury's spirit. He also told Anuha that his mind made him think that he had found a potion in the fruit of caraway but in reality he can't reach to the level of the wise-men and all the potion makers.

According to Kothamy that the first one was able to reach to this knowledge is Masy and he said that Masy had

written a book about it and that he lived for a hundred and eighty years after Adam his grand father died. He wrote in his book how to prepare the animal that you can use his fat in charms and also how to prepare the plants that you can use its oil in making potions and he has explained all that in long detail in his book.

Kothamy also said that there is a great effect in using myrtle and mixing it with other ingredients that he does not like talking about because he does not have so much knowledge about it, but he said that the Nabataeans are the ones that know how to use it in potion that affect peoples souls and he said that they do that by shaping the plant from the root and give it the shape or the figure of the man or the woman they chose and they write their names on it. They add the figure of an animal with that human and this could be a lion or snake or any other poisonous animals like scorpions and they make those figures around the shape of the man or woman. Then they make all the preparations matching the time and hour of the planet they are aiming for. Then once the potion is done that person gets sick with any of these animals diseases and becomes crazy, scared and in so much pain. Then Kothamy said that the magicians are people he fears to interfere with and will not say anything about them because they are extremely dangerous and evil and could harm him.

From the other useful plants that are used in potions is the olive tree as Rawahty mentioned in his poem that he wrote in his book *The Cultivation*, he said "This tree has lived in glory as it says "I am the golden that my oil is in the color of the gold and has a cure for ninety-eight diseases. There is no other oil that strengthens the heart

and builds the body and pleases the soul other than my oil. I am the blessed that if any one picks any of my branches, leaves and fruit and stored it in their homes they would never see any poverty, grief or worries and that person would live with his family for a whole that year a very blessed life away from any desolation or scruple or evil thoughts. I am the blessed in that anyone who would hold and hug me with his hands every day at sun rise, I would give him happiness and joy all day and keep away any harms, worries, disability, sadness and bad evil thoughts. I'm the tree of Saturn the heavy, the slow in motion. I am its greatest and largest name, I am the company that every lonely one enjoys, I am the one that removes the misfortunate and bad luck, I am the one that rebuilds the ruins. Since the beginning my blessings with the regions of Persia, Garamikah and Sudan were able to have the best habitation, the oldest engravings, long lasting and most solid fortifications, the biggest and longest rivers, the coldest wind, the clearest directions, the highest orbits, the longest tail and the best and mightiest place".

Rawahty said that Daghreeth mentioned in his book that there is a group among the ancients who would take some of the olive trees fruit and leaves at the time that the Sun is facing the head of Aries, the head of Cancer, the head of Libra and the head of Capricorn and they put it in their homes to be blessed with and they used it as a good omen and for safety and they would live longer and be healthy.

Then he also said that if at the time the Moon and Mercury was in Gemini and you buried some citron as it is in the root of the olive tree and you dug it deep till the citron is touching the root of the olive tree and you

covered it with dirt about a cubit high and poured water on it, after seventeen days in that spot a plant will grow that looks like the rice plant that burns with fire and the ancients used this plant in their charm making.

Daghreeth said that if any person would take from the branches of the olive tree the ones that have only green leaves *on it and without any yellow leaves and that is in the first hour of the day of the first of the month when the Moon is crescent.* Then put that branch in the house for one month then take another branch and put it the place of the first one and take the first one, put it on the brazier and burn it and keep doing that every month as that will protect you from Saturn's epidemic and make your soul happy all the time and you will never get worried or troubled. It was claimed also that who does this his wealth would be blessed and would increase and that death would stay far from him till he is old and if you add to it some of the palm tree root it will make every one in that house healthy and never get sick and if they looked every day at the branches with the green leaves on it that will fix their eye sight and make it better.

Also if you take ninety olive seeds, clean them until they are smooth. Then make a hole in them and run a thick black silk thread in them and hang it in the room of a lonely and scared person this charm will take those feeling away and replace it with more happy feelings and confidence and also will change his nature to be more social and add good thoughts and feelings to his heart instead of hateful feelings.

Also if you take seven olive seeds and stand facing the Sun and throw them one by one with all your power at the Sun and say: O Sun have mercy on me and cure me from

this disease or sickness. That disease or sickness would be cured even if the person had it for years and you need to do it seven times with total of forty nine olive seeds.

Also if you take a hundred and seventeen olive seeds and wash them with hot water very well, then with a cold water very well, then dry them well with a clean cloth and add oil to it. Then put the seeds in the shirt sleeve of your left arm and go to a running river and look at the water and say: *O Running Water that is against the burning fire, calm the anger of (this person) and remove the hate he has for me from his heart and replace it with love* then you throw a seed in the water and repeat your words till you have said your prayer for a hundred and seventeen times and have thrown all your seeds in the water. That will calm the anger of that person on whomever even if he was a tyrant and stubborn king that no one can stand and even if he was extremely angry, this will remove the hate and anger and replace it with acceptance and love.

Also if you take a bottle made of crystal or glass that is very white and clear, then you fill it with a clear oil and seal its top very well, then you look at that bottle many times a day and everyday it will strengthen your eye sight and keep any diseases away from you, when you do that you make sure you are sitting in the shade and the bottle is in the Sun and that will give a great happiness in the soul and increase the wealth and acceptance in the heart of whom sees you.

Also if you had a water spring that the water decreases more than the usual amount it usually flows in, take a pretty young slave and make her sit by the spring on something high, then order her to play the flute continuously for three hours during the day and to point

the flute as she playing it towards the water spring. Then you order another slave girl as pretty and as young either similar in age or younger than the first one, to take a drum and as she is playing on the drum to sing in her best voice and the first one with the flute to follow this second slave's singing, then the water will rise and increase in the spring either at that moment or after fourteen hours from that time or in the same time of that flute playing for three hours and the singing of the second for six hours so the total of nine hours will rise and increase the water in the spring the next day so much more than the usual amount.

There is another charm that you can do for increasing the water and that is to take a couple pretty and virgin slave girls and order them to dress in different color dresses that do not match each other, then you give two of them flutes to play with, one of them a drum, the others an musical instrument, a mandolin and the last one a different kind of flute. Then as they are facing the water spring they play the instruments and sing as they are standing about two cubits away from the spring, then slowly as they are playing and singing move further away from the water, they do that till they are twenty cubits away from the water. Then they approach the water slowly the same way they went further away from it and without stopping, they continue playing and singing, they do that till they are one cubit close to the water. They do this for a full seven times and the water will rise and increase more that before either at the same moment or after that within a little while.

The ancient Indians said that the using the bush-grass in their charm formulas is very useful and important for their thoughts and minds even the people around that they smell the smoke of it and the Indians used it as an incense

for their statues or even chewing it. The Kasdaniyoon has said that bush-grass is accepted by all statues and images, which is why it is used in all the incenses and formulas.

From these formulas there is one among them where the bees do not come near the bee keeper when he gets close to the bee hive to get the honey out and that is by taking powdered hibiscus leaves and wet it with oil then rub it all over the body or any part which will be revealed to the bees.

There is also the charm that Kothamy said he tried for killing fleas is by taking colocynth seed with quicklime and the root of Egyptian cucumber. Grind them and add some stinky red comfrey. Melt plenty of salt in water and soak the mixture in that water, then spray it around the beds and the house and you will never see any fleas again.

There is a formula used for rotten alcoholic drinks if they are already rotten or about to be rotten and taste like vinegar and the way it is done is by taking chickpea, rub it with oil and put it in a pan, fry it on very low heat and stir it constantly. Then grind it after it cools down and add to the alcoholic drinks according to their sourness and level of rottenness starting from two ounce to quarter pound to one third of a pound in each ten bottles. Then leave it sit the same amount of time that requires making the alcoholic drinks and that will take the rottenness away.

There is a formula for preventing hailstones from raining down and the way it is made is by taking a snake and cut it into pieces and you put piece after piece on the brazier facing the wind and the smoke of the snake will prevent the clouds of hailstones from raining down and it would keep it away from that area.

The other formula to keep the hailstones away from an area or a region is by getting three women that had children and they go to the area you see the hailstones cloud coming from and they take their clothes off and lay on their back with their legs wide open facing with their privates the hailstones clouds and those clouds will stay away from that area and not one hail will be rained down.

There is another formula that Masy Al-Surani has tried to keep the hailstones clouds from raining down and the way it is done is by bringing seven men that are holding in their hands cotton, they throw that cotton towards the clouds and they have another four men that are continuously clapping and rising their hands towards the sky as these men throw the cotton, they also yell loud like they do to keep the birds and ravens away from their plants and if you had more men clapping and throwing cotton to keep the clouds away the process will be faster as the clouds stay away from that area if the number of the men reaches forty men or sixty and the number should be double.

Kothamy has tried a formula that he read for *Yanbushath* and the way it is done is by taking a very healthy man that has no defect in any of his body parts and make him hold a big mirror made of shiny metal and wave it towards the clouds, that will prevent any hailstone from raining in that region.

Kothamy has mentioned another formula that he tried from *Yanbushath* for keeping the hailstones and any other harm that comes from clouds and winds and damages vineyards and that is by taking a board made of wood or marble and you draw grape branches with grapes on it

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and you do this drawing during twenty two days between January and four days before the month of February and you put that board in the middle of the vineyard and that will do the work of a amulet and keep the vineyards from any disasters from the sky or earth as well as keep the hailstones away.

There is another charm to keep the wolves and vicious wild animals away from the vineyards and other crops and it is made by taking the dung from black dogs and wolves and mix them with human urine that has been kept for seven days. Put that any where you want and that will keep the wild animals like wolves, foxes and pigs away, you do that for three full days and that will also keep snakes and vipers away from the yard as they love the vineyards and crops when they are first growing as they like to hide in the branches for their wide shade. The grape tree is among the coldest trees in the heat that is why the snakes and vipers hide in its shade to cool off.

Masy Al-Surany said that pomegranate wood and the smoke from its skin keeps away all snakes. That is why one of the ancient kings that was so afraid of snakes he would put pomegranate branches and the smoke of its leaves everywhere he gathered.

There is a charm formula that Masy Al-Surany came up with to keep snakes, geckos, lizards, mice, cockroaches and beetles away and the way it is done is by taking black cumin, mustard, henna, deer horn and a hoof of a goat and mix them with ammonia, then grind it very fine and pour on wine vinegar till the form of the mixture becomes doughy, then add pomegranate seeds and grind it very well and kneed them all together and make small round shapes of the dough in the size of hazelnuts or chickpea

and house it in a glass container and use it when you need to keep snakes or any other harmful vermin and that is by putting the dough on a brazier and cense the area with it *and all these will run away and as much as there is smoke coming out the pests like mice, cockroaches and beetles will run away.*

Surdana had a formula to kill mice with that he came up with by taking lentil and yeast and grinding it with one sixth of their weight of flower and add some oil to it, then make small doughy hazelnut sized balls, then smear the balls with cheese that has a very strong smell and put them where the mice are located and when the mice eat them even a small amount of this will kill them.

There is another charm made in a copper container with the mix of tartar oil and grinded black veratrum. The house that has this container will see that the mouse comes to it for the oil and once they drink from it they get drunk and fall in the oil and it kills them.

Daghreeth also said that if you want to kill a scorpion peel a radish and put the skins on the scorpion it languishes the scorpion till he dies.

Some of the magicians claimed that if you soak beans in alcohol for one day and night when the Moon is in one of Saturn's houses then gets cooked the next day and the person that has a deep love and passion for someone in his heart will end when he eats for three days and he even forgets he ever loved that person.

Also if you take the root of asparagus, dry it and moisten it with sesame seed oil, then wipe your hands and feet and any part of your body with the mixture and went

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to a bee hive, the bees or wasps will not harm you and if you get bit by a wasp you will not feel it.

There is a grass that grows in Armenia that is very poisons and the Armenians use it after squeezing it to get the juice out of it by using a squeezer and not by hand, then they soak cotton balls in it and they put it in the heads of their arrows and use it against their enemies at war, As the poison kills the enemy immediately when the arrow breaks their skin.

This grass poison is specialized in killing, if it touches the human skin it does not harm it, if it was eaten or imbibed it would harm but does not kill. If it was mixed with iron or touched blood it would kill immediately. It does not have any cure that would work with it or remove its harm other than human feces that you take some soft and some hard of it, if it was soft swallow about two dirham of it with the same amount of pure violet oil or rose oil and that will prevent any harm to the person. But if the feces were hard you take the double amount of the soft one and you drink it with same amount of grinded roses. This plant that is mentioned by Kandas is similar to a mixture that we use that also kills by touching the blood of the enemy through the arrows breaking the skin.

Then Kandas said that in the region of Kabil and other Indian areas there is a plant that grows there that is called Beesh, which is considered one of the most fatal poisons, a small amount of it like two wheat seeds would kill someone in four hours. We could not find a cure for it other than eating hard or soft human feces as it rescues that human from the certain death by that plant and revives him and keep the harm of it away. This way also

cures from most of the hot poison and cold poison and from snakes and scorpions poisons.

As for the bite of a snake you need to compress very fine grinded radish on the wound and the ground radish will ease the pain and suck the poison out of the body. If you realize reader all the wisdom, magical charms and talismans that I have brought to your attention about all the other nation's knowledge in this field, is nothing but a sign for Allah's great wisdom and blessings that I can't thank him enough for.

There is another charm that Masy Al-Surany has tried and that is by taking three dirhams of laurel tree leaves and seven dirhams of its branches, two dirhams of its seeds. Dry and grind very fine like powder then add half of the total weight of the other ingredients and human feces and kneed all with soft honey and do not make more then this amount. Then store this mixture in a silver or gold container and use it as an antidote for all poison. The ancients also used to hang laurel trees branches in terrified little children's rooms to stop their nightmares and fears and it is very beneficial for them. Also they said if you plant the laurel tree in the house it would keep evil away and it would increase the good morals of the people in the house and they would have a better nature. There is another plant called shilam and it is a Persian name, this plant numbs the brain and causes loss of eye sight, it is very harmful and it is used as an anesthetic. Rawahty said that the shilam is a kind of anesthetic that anesthetize people and make them lose their minds and tie their tongues so they cannot talk or move and that is something the evil people and the swindler robbers do to rob people's money and property. Rawahty also said that the shilam is

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one of four anesthetic mixtures and they are saffron, bush-grass and the dregs of the wine. Add a small amount to any food or drink.

Then they add four other mixtures to the first four mixtures and it becomes eight and that intoxicates and anesthetizes any person till they loose their minds and they forget where they are. The other four ingredients are wild opium, mandrake seed, wild lettuce seeds and anesthetic seeds. Ibn Wahshija has said in his book that you need to keep this mixture a secret so your enemies do not know about because the effect of it is so harmful and fatal.

Ibn Wahshija also mentioned that rice has a significant characteristic for magicians as they take a handful and throw it in a basin that has snakes in it and that makes the snakes stand on their tails and dance in that basin. This is what the magicians; tricksters and the eye magicians (The magicians that their hands are faster than their eyes) use to trick people. The rice plant's other feature is that the green plant would burn under the sunlight through a magnifying glass like the Sun burns thin cloth through the magnifying glass.

Leguminous also has significant features if you mix it with rye and soak it in wine vinegar for one day and night and then throw them where the crows and ravens can eat them the birds will pass out and will not be able to fly or move and will not resist if they get picked up by hand. Also if any one has leprosy started in their body can take a hand full of leguminous and face the Sun at it is rising in the morning and say "Aye glorious and great god, here I throw the leguminous behind my back to cure me of this leprosy and take it away from my body, from my chest

and my soul" every time they say these words they throw some of the leguminous behind them and repeat the words till they throw all the leguminous. They need to do this seven times in seven days when the Moon's light is not bright or even hidden and they will be cured completely of leprosy.

Chickpeas also have a special feature and that is if you have any number of warts take in the same number chickpea seeds and you do this when the Moon is opposing from the Sun. Heat the seeds on low fire in a pan and put it on the warts and remove it quickly. Then wrap it in a black cloth and tie with a thread. Then throw it behind you and do not look at it and you will see a great benefit from this formula. Yanbushath mentioned another useful formula for chickpeas and he said the way it is done is by taking a quarter pound of chickpeas seeds and put them under the Moon when it is very bright for one night. Then in the morning before the Sun rises, oil the chickpeas and soak them in water and cook them in the same water till they are overdone and shred. Then eat it hot or cold and that will give the heart happiness and will please the soul, makes you forget all problems and end all bad thoughts.

Daghreeth said that the Indian cannabis has so many functions and the Indians use it mostly in their incense mixture that is used in the temples and some people prefer it more then the dregs of the wine and Yanbushath said it is also called the Chinese seed.

Ibn Wahshija said that the Sabistan plant has seeds that are called the nut seeds or as the mountain people call them the Darshishan is mainly used by the magicians as they say it is very powerful for separating any two people.

in dominating people and in works of hate and this plant is sort of like a sister plant to the laurel tree. It is also the same plant that the Persians call Fangikisht and the Kurds eat its bread.

The Nabataean people had a tradition that they followed and believed in doing on the night of the first of April and that is no man, woman or child sleep that night unless they had a piece of bread, four dates, seven raisins and a silk wrap that has salt in it, under their pillows because they believed that the old woman that is called the servant of Venus comes on that night and goes around and checks everyone's belly and looks under their pillows and the ones that she finds with empty bellies and no piece of bread, raisin or dates under his pillow, she would tighten his income for the whole year and also calls Venus to dominate him and she would make that person sick till next year. All the people of Babel followed this tradition and never failed to do it and that is one of their wonders.

The watermelon also had its own special features because both the Moon and Mars share this plant so the magicians claim that if you plant a seed of the watermelon in a human skull and covered it with dirt then you bury the skull in the ground and water it all the time the seed will grow to be a watermelon but whoever eats from this watermelon their level of intelligence and the quality of their knowledge will increase. The opposite of that effect happens if you put the seed in a donkey skull, bury it, water it the same way you normally water the watermelon plant and the person that eats from it becomes simpleminded, stupid and would forget everything. The magicians use it all the time in their magic and they use every part of the plant like branches, leaves, seeds and

roots for different purposes to get different effects. They use it inside of things like skulls and bones and different animals give different results. The results are different because of the nature of each animal and the power of the acceptance and harmony between the two natures but if it matched with the human nature the result is amazing most of the time.

The magicians also claimed that if we take a mandrake seed and some of its root, then bury it in the middle of a watermelon field and leave it there till it grows the effect that it will have on the watermelons and the people that eat from it is very amazing and the magicians had divided their magical work into male and female functions.

I have read in the month of December in the year three hundred a book that was written by one of the famous workers in this field and he is name is Abu Mansur Al-Hussein Ibn Mansur also known as Al-Hallaj. He wrote that the watermelon seeds have many magical functions such as if you put a watermelon seed in a fresh human skull and bury it in an agricultural area and cover it with dirt that is useful for the seed and will help it grow. Then you water the seeds with human blood that is mixed with warm water and this will make the watermelon that grows there has a horrific reaction on the human mind and body if it is fed to any one.

Al-Hallaj also mentioned that there is a charm between the chicory plant and the rooster especially with white roosters and he said if you take some of the chicory plant leaf and wrap it then feed it to the rooster three times a day for a three days and make sure that the first day would be on Wednesday. Then that rooster will be very acquainted with the human that fed him the wraps and

will not recoil from him like he does with other humans and these are some of the magical secrets about animals and charms.

Some of the other charms that are done if someone has a toothache and the way it is done is by taking a hand full of chicory plants leaves, stand outside looking up at the sky, when the Moon is rising in one those nights that the Moon appears right after sun set, then you say: *Aye I swear by you Moon if you stop the pain of my teeth I will never eat chicory ever again.* The toothache will be gone and that persons teeth will actually get fixed on its own and becomes completely healthy, but to keep the teeth this way and to stop the pain from coming back, this charm needs to be done again in the beginning of every month.

There is also another grass that grows between the vineries that is called the peak of the vinery, it does not grow on a stock, it grows lying on the ground and even some of its parts stay under ground so not every one can notice the plant. It has very tiny leaves smaller than the rue leaves almost in the size of chickpea leaves or smaller. This plant if it grew in the dessert with no plants around it would do wonders in charms and weird magical tricks and Adam had described this plant and mentioned lots of its functions in his book as he said in one part that if you carried some of this plant's leaves and branches and mixed it with wax then left it in your pocket, you would disappear where no one can see you coming in or going out or what you are doing. Then he also said that the person that does this formula would feel afterward with a tightness in the chest and his soul for two to three days as long as the time that he stayed invisible from people's eyes. Since an hour of invisibility would equal a day of

that chest pain many people refrain from doing it because of this pain that they feel afterwards. Also if the leaves and branches were used as an incense on a strong coal under the sky after an hour from the smoke rising in the sky a strong horrifying roar will start which people can hear for miles away and once the smoke stops so the horrifying noise stops with it. If you also mix some of the branches and leaves of this plant with pig's fat and grind it in a mortar till it is well mixed then shaped it into the size of a walnut or smaller, then hold it in the left hand and cover the left hand with the right hand and go to a barn where there are pigs and walk back and forth in there, the pigs will rush around and will surround you from all directions and they will keep their eyes on you all the time. Adam also said that the region of the Sun is the dexter region of India and that causes great wonders he used to show to the people there. He also claimed that the Nabataeans had homes with the statues of the seven planets in them and that they had a house they called Al-Nainaah that they worship and use in their making of charms, like the charm of softening the bones, horns, stones and metal objects and every other solid items till they get soft and doughy and they way it is done is by taking ten pounds of alkali and ten pounds of fresh blossoms. Then pour three times the weight of both ingredients in a container of clear water and soak them and leave them for seven days and drain the water, then add another alkali and blossoms like the first time then water again and drain and you do that for three times each time you leave it for seven days and on the third time add to each ten pounds water, half a pound grinded ammonia and two ounce bat milk. Then put all on a low heat or in the heat of a very hot Sun, like its heat in the months of June, July and August and leave it in this

hot Sun for ten days and cook it for one day, drain it and then soak whatever you want of horns, canine tooth's and all hard edgy objects in this mixture and leave it in the hot Sun or on fire but cover it too keep any dust from getting into it with a piece of cloth and however you cook it, in the Sun or on fire, cover it with a lid because that will soften all the hard objects and makes it doughy so it is easier to be used in any of the magical charms. There is also another formula that gives the same effect on objects but it is done with different ingredients and the way it is done is by taking equal amounts of citron acid and rice vinegar and mix it with three dirham ground sea foam and ammonia and keep stirring constantly for one day, then leave it in the Sun for three days and soak the solid objects that you need to soften in it and put it in the hot Sun till it is soft and easy to kneed with and use in the magical charms. This formula is great for softening sulfur but because of the strong smell of the sulfur, this formula is not used in the edible charms but other objects like stones and solid objects are used in charms that have very strange effects.

Daghtreeth said that taking a weight of ten dirhams of ground saffron and mixing it with alcohol, then give it to someone to drink will make that person laugh till he dies and that he will not be able to control himself or stop himself from laughing also no one will be able to help him or do anything to stop him from dying. Daghtreeth also says that the amount in this formula is what is unique about it because if we use ten and a half dirham or nine and a half dirhams of the saffron we will not get the same effect and the person that drinks it will not be affected, will not laugh and will not die of laughing. The effect of saffron and its specialty is in its weight because if we increased or decreased the amount it will not give any effect. I

preferred mentioning this formula in this chapter rather than the later chapters were I talk about the specialties of each plant, because there was a direct connection with this formula to the Nabataean groups. There is another plant that is called the lion grass, this plant is harmful to all the plants around it and the way to avoid its harm is by ordering a maid to hold a white rooster with a comb and to walk around the location of the plant holding and moving the rooster till the rooster starts to flap his wings and once he does that several times it will cause the plant to dry and stop its harmful affect on the other plants, the rooster scares the plant and causes it to dry out.

Spikenard is also one of the plants that have a weird effect on birds if they smell it, as it causes the birds to remain with the plant and they cannot separate from it and on some of the birds it has the effect of continuous screaming and that is really weird.

Daghreeth said that he realized from roaming the Indian regions and other places that each land has a different special plant; like the elderberry plant grows only in Egypt, the ebony plant grows in Sudan, the black wood grows in Africa, the banana and prickly pear plants grow in Morocco region and others that are on the same line from the east like bush-grass. So all regions have their own plants that only grows there and not anywhere else and not necessarily the nature of the region like the air and water that made the land suitable for certain plants to grow in some and not in other regions. Then the gathering of the nature of the land and the specialty of the place that it grows in forms the first reason of the line that region is with the planets that pass by its horizon and causes things

in these plants that does not happen in other plants in other regions.

Adam also confirmed that the changes in the nature of the plants and their effects come from the effect of the planets on some regions and he gave an example of some from the east and the west regions. So he pointed out that in the Andalos regions on an island there called Kades in the green sea, a place where no ship ever sailed, there is a plant that grows in the spring which looks like wild watercress and it is called in the language of the Kasdanyeen and they are a group of the Nabataeans, Al-Helfaan or the Askataas in the language of the people in that region. The people in that area are shepherders so they feed that plant to the sheep in the spring and the sheep themselves love to eat it and when they milk the sheep and drink the milk they get intoxicated or if they eat the seeds of the plant they get drunk like they had alcohol and the effect of the intoxication would vary for each person like the effect of alcoholic drinks in the blood of each person. Adam said that the people in that region know that when the summer comes the plant stops growing and disappears so they keep the milk and the seeds by drying them and mixing them with the wheat flower and they eat it piece by piece. They know that it still intoxicates them in that shape but they say it is good to calm the people down in the summer heat.

Siglimasah is one of the close towns to Al-Andalos region, there is a tree there that grows to be about three cubits tall or little taller sometimes. The leaves of this tree looks like the laurel plant, if any person made an wreath from this tree and wore it on his head and kept it all day, that person will not sleep as long as he has the wreath on

his head and he will also not feel any tiredness that normally a person would feel from the lack of sleep.

There is a tree in the European region that if any one sits under for half an hour during the day or touches it or cuts a branch or a leaf from it or if they were to shake the tree would immediately die. In the Sakalibah region there is a small plant that looks like leguminous with a leaf that looks like rue, if you soak this plant with its leaves and branches in cold water after washing off the dirt, it will make the water hot like fire and if you take it out of the water the water will cool back to normal and that is very weird. In the region of the Romans they have a gentile tree that grows on the beach and has a leaves so small in size as that of chickpeas and the length of the tree is two cubits, they gather some of the leaves and branches from the tree then they squeeze it till some juice comes out of it, then they take that juice and freeze it then they dry it and when they put one and a half ounces from it in old wine it gives whom ever drinks it a strong desire to have sex with anyone and he never gets bored or tired. In the Indian regions there is a plant that does not get burned and there is a tree that if a branch of it was cut and thrown on the ground it would move like snakes or walk like insects. In some of the regions where the northern wind blows a tree that people can hear in the spring and summer seasons a human whispering and this tree is called the tree of the (Sun) and the people in those regions say that the tree looks like a human being and they look like a male human and none of these trees look like a female figure, only male.

In the regions of Bakiyan there is a tree that glows like a lamb at night and if any one comes near it at night they

would not need any torch or light because the tree is so illuminated, that it sheds light on a large area around it and they call it the Moon tree. These wonders were inspired by God unto Adam, which is why he wrote a book of a thousand pages about the features of the plants, which has plenty of wonders and secrets of the plants. In the book he also talks about a tree that he called the invisible tree. He said that this tree does not appear during the day to anyone, it only appears at night for two hours then it disappears again and these are some of the wonders that he mentioned in his book.

Adam also said that there is a tree that the Indians call Al-Kast and it grows in their region, this tree has a more pleasant smell than the other Kast trees in other regions and the Indians use it for incensing their statues and their temples and the Chaldeans say that it is the best tree to use for sacrificing unto Venus and it is valuable for sacrifices used to ask for certain requests. Daghreeth called it the Munjih and he talked about it in long detail and a group of them would mix it with buttonwood, soft and hard licorice, rose leaves, myrtle splashed with saffron and they use that to cense their clothes and statues on their many holidays. Daghreeth also said that smelling the incense of this mixture keeps the bad, diseased and contaminated air away from them, especially if it is mixed with bush-grass. The Babylonian's call this incense the incense of the Kurds.

Daghareeth also talked about the Rabakshana tree that he called the Jupiter tree. It is a short stocky tree, which rises above the ground about one cubit, the Persians call it Dar Shyshnan and the Greeks call it Asbalathon. This tree has small leaves that look like myrtle leaves and they grow in Babel. It has many thorns and if you peel the tree bark

you will see that the wood is bright red inside and is very pleasant smelling and the spice dealer uses it in making scents and perfume oils. The Chaldeans have stories about this tree along with their kings in the past and one of the stories is about a king that got mad at his wife for a great sin she committed. The king loved his wife so much but he had to order her death because he could not bear the thought of her sin. He chose for this mission one of his loyal followers, but he also asked him not to slaughter her with a knife or cut her neck with a sword. So the king's servant decided to hide the king's wife in a hidden place and asked to find a woman in the wife's shape and size who looks very close to her, so he did find a woman that died and looks a lot like the wife of the king and he promised the family of that woman that he will bring her back to bury her. He took the dead woman to the king and he told the king that he had killed his wife by smothering her and the king ordered him to get her to so he could see her, and they brought the dead woman to the king. He looked from a distance at the body and he did not examine her very closely so he just saw a woman that looked like his wife and he did not suspect anything. So he ordered for her to be buried and the servant then took the body back to her family and gave them a thousand Dirhams.

Days past by and the king regretted very much killing his wife and he was sleepless and thinking only about her. So he turned to Jupiter's temple, calling unto his statue and begging him and sacrificing for him as the musical instruments played and the singers sang to please the statue. That night he saw in his dreams the statue of (Jupiter) telling him to get from Rabakshana tree some leaves and use them to incense everywhere you go, then take get a branch of the tree and wrap it with the tree

leaves as much as you can around it and put it under your pillow, then see what you will see in your dream. The king immediately did what the statue of Jupiter told him and "he saw in his dream the tree of Rabakshana which is in the middle of his palace talking to him and telling him that his wife is alive in the world and if you call your servant he will get her to you because he did not kill her as he told you". The king was thrilled and very happy to hear that and he called his servant and he told him "woe unto you who disobeyed my orders". The servant said "I did not kill her because I know how much you love her and I thought if I kept her and the king regretted his decision then I would have a great prize and acceptance by my king but if I failed in my thinking and made a mistake in disobeying my king then I will accept any punishment you order". The king said "You have won my acceptance and a big reward and I thank you for keeping my wife alive as I did regret greatly her separation from me, so go and bring her back to me".

The servant brought her back and the king bowed to her from his happiness and thankfulness and he ordered a huge reward for his loyal servant. Then the servant said "Aye king I want to assure to you that I did not touch your wife and I want you to make sure of that by examining me as I'm barren and if the king does not believe me he can order my death", the king said "no matter what, your value in my heart is greater I do not need proof". But the servant insisted so his king would be assured how loyal the servant was for his king and the king did order his doctors to check him and he was saying the truth so the king doubled his reward and was very happy with his servant. The king bowed and worshipped the Rabakshana tree for the rest of his life which lasted seventy five years

in ruling and this story spread in the Chaldean region and they called this tree the love tree and they wrote poems about it and they worshipped it till the king Kathoor came and he forbid that worshipping and what they did with the tree and that is how the people stopped from even mentioning the name of the tree.

Then there is the Myrrh tree that keeps the bad, diseased and contaminated air away and they use it to incense the their temples and they also make a formula of its wood and glue by adding bush-grass and licorice and they call it Sokokomsa and it means in Arabic the pleasure of the statues. The Chaldeans say that this smoke incense pleases Venus and they approach it by using this incense so that whom ever desired to approach it they would burn this incense between the hands of the statue and play the flute and drums for an hour while they ask Venus for what they desire and Venus grants them their wish and does what they ask her to do, even if what they asked for is impossible, for no obstacle would stop her not even the other planets including Mercury. Daghreeth said if we add to this smoking incense some saffron and Kast plant it would be more powerful and successful. The Chaldeans do not add that to their formula and they use it till this day, but they worship Jupiter more and ask him for their requests more than they ask the other planets and the experience have proven that both groups of Chaldeans and Kasdanis are right and powerful in their ways and with their own formulas that they use for different planets.

Daghreeth also says that there are a lot of hidden secrets and wonders that the ancient wise men have reached in their searches about plant knowledge and their functions related to the influence of the planets on them.

These ancient wise men have kept their secrets to themselves or only shared them with others with the same knowledge and never spread it to the public because this knowledge is very valuable and they only wanted to share it with the group of people who appreciate it and understand the value of it. Also Abu Bakr the translator said that Daghreeth also wrote a book, which mentioned in detail each plant and their loyalty to the planets like which ones are loyal to Saturn or Mars and the rest of the seven planets. He also said that he had made pleasant descriptions with the colors of the plants, the different animals, camels, sea creatures and birds and others. There is some that are pleasant for the eye to see and others are weird and he described them like the jewels against the sunlight, the Moon and the planets and the rays of the lights that shines from them and most of this happens with magical feats and that is how we get the wonders and secrets out of the visible sense motions that please the soul, makes it busy and captures it. The colors of the plants, like narcissus with its yellow flowers that are mixed with white and its green stalk is what captures the soul of every good human just like it also captures the best kind of animals, then there are also plants like the prince of all plants the gillyflower, that has seven colors and every color is very likable and pleasant. There are also plants, like the ones that are engraved like asparagus, that have colors like white, red, yellow and turquoise. There are also big trees like the bitter orange tree that carries some green, some yellow, some have sweet and some a bitter nature, just as in white roses there are so many different colors in them that please the soul. Beside the wonder of colors that the plants have they also have wonders in shape, for instance some have the shape of human beings, like the tree that

Adam saw in the Indian regions and brought pictures of it to the Babylonians and there is another tree whose flowers looks like human shapes and these are wonders of nature.

These are all that I have captured from the book of Al-Wahshija and brought to your attention reader. This is the knowledge that he wrote about the Nabataeans and what they have of the plants natures and features and that is but a corner of the world of many corners in this field, as we know that the whole universe is composed of three main elements, the animals, the plant and the objects and the connection between them is that the plant and animal both grow and the plant shares the metals in the stones nature and their feeling. The plant is used for useful items more than the others since it gets divided into groups. One of them is the curing group, where we use the branches, leaves and roots in curing illnesses, then comes metals and salts, stones and elements like mercury and the rest like gold and silver. Then there are animals; we use all their parts like the meat, the fat, the feathers and the plants are closer to animals than metals. We prefer some plants over others because of their scent and we also prefer metals like rubies over others, we prefer the gold in the stones but the best of all are talking animals that have all the functions we have mentioned earlier in one. As the whole world is *under the control of the mind and the mind Allah has specialized for humans with a soul over all the other creatures and that means that it is the efficient subject to all not the reason. So you need to understand reader that what I have gathered from the people's tales and their secrets is to be aware of the honor of existence, the mystery of things and to use the mind that Allah gave you to reach*

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to your desires and these are some of the Nabataean's secrets that were translated by Ibn Wahshija.





»Chapter Eight«

WHAT IS LEFT IS TO MENTION to you reader are the effects of things which happen by their own features and not deliberately and that is the best kind of magic from one point. The knowledge that I will include comes from a book that was found in an Assyrian temple in the times of the queen Cleopatra. I will try to give examples of this knowledge just like I did before from the other nation's books and that is to make you reader aware so you have a complete idea of the knowledge of the wonders and the secrets of this field and all the experiences of the ancients *that worked in it.*

The effects of pure clear emeralds on the snakes that have heads shaped like oak nuts is very strange, if these snakes see an emerald their eyes tear up immediately and they will eventually loose their eyes and as soon as the snakes feel that burning effect they immediately look for elecampane and wipe their eyes in it so their eyes heals. The eagles use diamonds to keep the vermin away from their eggs similar to the use of onions to keeps bears away.

Some of the other wonders like the bones of the hoopoe, when it is thrown in running water some of the bones would sink and some would rise. Also owls in their sleep, they keep one eye open and the other closed so the open one captures the actions of every thing around while the closed continues sleeping. Also like the talon of a

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vulture that is used to heal gout disease, which is done by hanging the talons on the right and left sides, it heals the disease and stops the pain. There is also a stone that is called the Nasif stone, it is a Kharasany stone very white in color, one cannot use a rasp on it but it has an amazing healing ability for all stomach illnesses.

Above the valley of Khazlaj there is a stone that is dusted with black or white or spotted colors and it is found more towards the bottom, if these stones are rubbed with each other, it causes rain and no one enters through this valley out of fear they will die from the strong rain since walking on these stones causes it to rub and then it rains. There is the Ikab stone; it is a red stone in the color of the cypress clay, this stone when you shake it you hear another stone inside of it but when you break it you find that it is empty inside and it makes the birth giving easy. The salamander is a small animal which is colored like the fox, the skin of this animal does not burn and also has fine white skin on top like the ostrich's palate and the skin in its throat and the whole stomach skin will not burn either even if you put a red hot steel in the stomach it would cool off the metal and melt it. The feather of any bird has the ability to lift things off the ground and that is making a shape that is medium in size then constantly rub it on a clothes or by hand so many times then hold it close to any object smaller in size it will lift it off the ground powerfully.

The Bahit stone is a stone in the color of the red golden stones that has a glow to it, this stone if anyone looks at it they laughs until they die and nothing would save them even if the stone was covered after this person saw it, it still will kill them. The only thing that stops the effect of

the Bahit stone is if the gallinule bird, which is a small black bird with a red ring and red eyes, steps on the stone and then anyone can look at the stone with no harm. The Fawina is a Habashi sandalwood when it breaks it breaks in the shape of a cross even if you continue breaking the broken pieces it will still be in the shape of a cross and that is one of nature's wonders and if it is used on the patients sick with epilepsy it would cure them from it but it will make them addicted to it as well.

One of the other ways to keep the snakes away is the smell of the horns of the camels, just as ants run away of the smell of cumin and geckos run away from the smell of saffron and would not come near the place and the flea runs away of the blossoms if they are spread on the ground and would also run away by using the salt marsh if it was well spread in the houses and the bed bug stays away if you cense with ebony wood. Another one of the wonders is that the moss plant does not burn just like the jujube wood does not burn. The eagles spread buttonwood leaves in the nest because that will keep the bats out of the nest and away from its eggs. The Tiraz stone is a stone that does not break or divide neither big pieces nor small pieces of it. There is also a stone in the Nile in Egypt, it is so heavy yet it floats and never sinks and the Jimset stone if it was divided into pieces and put in glasses and imbibed with alcohol, it prevents from getting intoxicated. The Tabary stone does the opposite effect if it was divided and added to drinks it causes quick intoxication and it makes anyone lose their mind and to start to have horrific thoughts. The loadstone has the power of pulling the metal but if it was rubbed with garlic it would not work and if it was soaked in a bull blood it gets the power back and pulls the metal again. If any human looked at the snakes in the

valley of Khazraj they would die and if they looked at themselves they would die and the glare from each of the snake's eyes is about ten leagues.

Another of nature's strange wonders is if a pig was carried on the back of a donkey and the donkey urinated deliberately or uncontrollably the pig would die on the back of the donkey immediately. If any woman that has her menstruation at that time were to lay on her back naked and her legs up in the air in a planted field the hail stones would not rain on that field nor in the fields around it. There is a strange feature between the dogs and hyenas; if the dog was on a hill and a hyena past under that hill and according to the location of both if the shade of the dog met the shade of the hyena under the hill, the dog falls of the hill and then the hyena kills and eats him. Also the skin of the wolf; if a person with scarlet fever sat on the skin he would be cured from the illness immediately. The significance of the number fifteen in the three houses means successful easy delivery. If a person with scarlet fever had so much pain he would be cured if he uses damask rose and it eases the pain quickly. Also if elephant dung was hung on a tree, that tree would not produce for a whole year and if it was hung on a woman she would not get pregnant for the whole year either.

4	9	2
3	5	7
8	1	6

The table of fifteen that Imam Abu Hamid Al-Ghazali may his soul rest in peace, pointed out.

The yellow water stone has the power of curing the stomach and the body parts from any illnesses as it takes the illness power and breaks it up and voids its power. There is a metal that is called *Allaiyah*, this metal when it is mixed with mercury it congeals it and it makes the mercury leap like it is boiling. Also the stripped spider cures from the scarlet fever and if it does not completely cures it in some cases it at least slows the illness down, the sap of the pine tree also if it is added to the spider the cure becomes faster.

The snakes and vipers run away when they hear the sound of the owls. There is a metal called the *Isfidiroyah* if it is mixed with some silver that was extracted from copper then when put in a nest of a bird that bird will not be able to move until he is removed from there by the charm maker. The lion and donkey especially of all the other animals have the feature of following any human anywhere he would go, if he was wearing an outfit or holding a piece of meat or had on his body the scent of another human's semen. Mercury is a metal that can harm humans. The Rabbits forehead has a feature of shredding the human flesh if it touched it. Plastering the gold with lime and mice dung is like plastering it with acid and using the bird's dung on gold gives it back the shine and nature. If the gold also was mixed with any object that changed its quality add some molding or sulfur or other golden stones it will clear the gold and return its shine and nature back.

Sulfur kills and burns any object yet it revives the gold and makes it better and higher in quality. The *Dahnaj* also softens gold and makes it moist, if it was plastered with lime or mixed with tin it would be much easier and faster

to work with. When the low grade gold was to be washed in squeezed henna water and put off in that water couple of times that will soften the gold completely, if salt was added to the gold it will make it very red in color and if the silver smelled the sulfur it gets extremely dark and if it was mixed with salt it brings back its clearness immediately.

Ammonia has the feature of pulling things from the deep and from any height. Al-Natroon is a metal that washes off all objects from any dirt and clears it and returns it to its bright natures. If lapis is mixed with gold it makes the gold brighter and higher in quality and if it was put on coal with no fire it would start fire in that coal. The Sepj works wonders in curing the eyes. If the sulfur inside the Markishithya was burned and plastered with lime until it is white as flour it becomes a material used in industries. The magnet has lead in its ingredients that is called Andrademos and glass cannot be made without it. The Tutya is great for the moisture in the eye and the best kind of it is the white in color. Coral is used to take fillings out of teeth. The ashes of lobsters are very useful for almost all the eye's pains and illnesses. If a dog would eat the spleen of a camel he would die immediately and that is really strange. If the dung of a white dog was blown in or smeared in the throat of one strangled or the slaughtered it would cure quickly. If a female turtle's pupil of the eye was put in a pot on a fire for the whole day it will never boil. The Haray tree is a short tree from Kharasan, this tree has a male and a female kind, if any woman was to drink five ounces of this tree's female kind, she would have an extremely increased sexual desire and would disregard any manners and if any man would drink five ounces of the tree's male kind, he would stay awake and will not

sleep at all and the only way to remove the effect of the tree is by drinking two ounces of chalk. The seeds of the male kind of this tree if it was fed to someone in his food that person will be continuously flatulent from the time he eats till it digests in his stomach and he has no other option at that point. The seeds of the female kind of this tree when fed to someone that person would sleep for three days nonstop and the only cure is to make him drink hot water with the Rukaby oil. The leaves of this tree get grinded, kneaded with sulfur water then used for patients with leprosy and it cures them immediately from the first use. The wood of the Kandar tree, which a snake or a scorpion falls on, it would die immediately and quickly. The salt is used for the bite of a scorpion, snake or wasp. A kind of the leguminous is called the Bakla Al-Hamkaa stops the bleeding from a cut and it would heal the wound and cure any cough if the patient eats of it for a day or two. The goat would die naturally if he feels the presence of a lion and if some hair was taken from the goat when it is in this position and was cut with the left hand then a person with scarlet fever was to incense with it he gets cured immediately, it might come back for a little while stronger than before, but it will be cured after that and it will not come back.

The scorpions die immediately when they see a gecko just like the snakes with owls. Among the wonders I found from the queen Cleopatra is a ring that is made of Chinese metal or it could be made of agate and has the following twenty six letters engraved on it, this ring will protect and grant the person that wears it any thing he desires and it will protect from a tyrant king, a criminal or any other fear and if one letter was missing from the twenty six letters it won't give the wanted effect.



Chapter Nine

WE ALSO FOUND IN THAT BOOK in the *temple some talismans that were used back then in the time of queen Cleopatra that I would like to share with you reader, these talismans do wonders with the natural functions they posses. Of these talismans there is the kohl talisman that the person that has a snake bite or scorpion sting or viper or wasp or all other vermin bites use it as a cure and the way it is made is by taking the gallbladder of a kite and let it dry in the shade, then put it in a clean glass bottle with some groundnut juice and use it when someone is bit by any of these vermin use it for three days and that will cure that person from the bite. The talisman of the rattling bell that is used to force snakes and scorpions out of their holes and the way it is done is by taking a pharaonic glass bottle and steel fillings and melt them in a container with red arsenic and red magnesia, then take the mixture out and break it into small pieces, then grind some red rust with black henna then add it to the melted metal and make a bell of it and make the handle of the bell out of loadstone. Once you are done making the bell use it to get snakes and scorpions and similar vermin out of their holes and then you can make what you would like with them. There is also a bird that has the feature that he could get the snakes and scorpions out of their holes by shrieking out loud.*

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The smoke talisman that gathers mice together in one place, the way it is done is by taking the juice of white grape and the juice of onion, tin, Indian red cowpea, grind the cowpea with the tin and kneed it with the juices and make it into a dough and make small balls in the size of chickpeas and dry them in the shade, put them aside until you need to use them then burn one of the little balls on a coal fire the mice then will gather where the smoke is and then you can use them for what ever you need.

A talisman that gathers crabs, the way it is done is by taking the leaves of the apricot tree and the leaves of the fox tree with some rabbit blood and grind them all till it becomes soft in texture, then put it in a cloth and hang it with a thread in a watery location that has crabs dwelling nearby and the crabs will gather and hang in trying to get to the mixture.

A talisman that gathers fish, the way it is made is by rotten millet plant and adding to it goat fat and grinded beans and some bull blood and mix them all very well then put the mixture in a cane container and tie it with a packthread then put it in a location that is known to have lots of fish, the fish will gather for the smell and then you can throw your net and catch the fish.

A incense talisman that gets burned under a tree that causes all the birds on the tree to fall, the way it is done is by taking a sea turtle's fat with the Egyptian Nile's grain, an equal amount of the green shell of the walnut and horsetail. Grind all and kneed with donkey urine, then dry it in the shade after making it into small balls in the shape of chickpeas and put it aside until you need it, when you do use one of the balls on a coal fire under a tree that has birds cover your nose so you do not smell the smoke,

when the birds smell the smoke they get drunk and start falling and if you wash their feet with hot water they would immediately get up again.

There is another incense talisman that has the same effect but this one is done by taking an equal amount of mandrake and sugar cane and kneed it with the water of the moist carob, shape it the size and shape of chickpeas then dry them and burn it under the tree but do not burn it on a windy day because the wind spreads the smoke and carries it away and once you are done cense the tree with a mixture of bush-grass and chestnut so that bad smoke that you have burned earlier will go away from the tree.

The talisman of the wreath which if anyone would wear gives him strong vision in which he can see very far things and if the person takes that wreath off he would get back to his normal vision, the way it is done is by taking branches of a tree that is called Katla, it is a tender tree so it is easy to make a wreath with it, and wear it to see the far vision. In the squeezed juice of this tree a very huge benefit if it is mixed with wine vinegar and used on the areas infected with leprosy it cures it immediately.

The talisman of a glass in which those who drink from it never get drunk and the way it is done is by taking thick copper and an equal amount of citron acid vinegar elevated with gourd and alembic and the juice of Nibty cabbage and the juice of soft galingale, then wash the glass before you pour this formula in it repeatedly until the glass has had the formula in it for about a pound then empty it and keep it until you need it and when you take it out to use rub it with some bitter almond oil and who ever drinks from it will never get drunk.

A talisman to put on the dining table so the flies do not fall on it and the way this talisman is done is by taking fresh bush-grass with yellow arsenic and dried truffle, add all and grind and kneed with the extract of grapes and rub your hands with some oil and make a talisman with this mixture and put it on the dining table and that will keep all the flies away from the table.

Another talisman that keeps all the vermin away from the dining table and the way this talisman is done is by taking a skin of the horse tan it like any other skin and make a dinning table of it and use it the same way we pointed out earlier and these skins are now is sold in Makah.

A talisman for snakes with ink and the way it is done is by taking grinded birthwort and add it to wild frog meat then after grinding them very well add black ink. After drying in the shade make it in the shape of hazelnut and when you need dissolve one of the small balls with ammonia water and write with it whatever you desire on a piece of paper and put it in the bag of the snake charmer with his snakes and the snakes will die as soon as that ink on the paper touches their skin and that will tear them apart right there and then.

A incense talisman if the incense rises into the sky it looks like a stream of fire and it scares everyone and the way it is done is by taking the root of Kotrop lit grass, it is a grass that lights up at night, grind and kneed with the deer brain and a gallbladder of a bull then make it in the shape of chickpeas and dry it in the shade then burn it on a low fire as a weird smoke will rise of it like it is a red fire in the sky and it will scare every one and it does not work in the cloudy weather or in the windy days.

A talisman like a torch of light that makes one who is carrying it temporary blind and unable to see anything but the person behind him can see through the first person everything in the house and the way it is done is by taking the oil of a fish called Dokhs and they call it in Egypt the dolphin, melt the fat of the fish and when you need it make a wick of linen and put it in the oil with grinded verdigris then light it up and use it as we mentioned.

A talisman that if it was put under of a pillow of a sleeping person it would keep him awake where he cannot sleep at all and the way it is done is by grinding the grass of Birshawshan and sieve it then kneed it with the milk of a female pig that is breast feeding and make of this a statue of a little boy that is epileptic and put that under the pillow of a human he will be distracted and absentminded and will not be able to sleep again.

A talisman that if a man wrapped it on his groin and had sex will not have children and the way this talisman is done is by making a statue of a monkey from copper and make a hole in the back of the statue and add some sequoia and wrap it around and that will prevent one from having children.

A talisman that who ever carries it on their person the dogs will not bark at him or come near him and actually they would run away from that person and the way it is done is by grinding the root of the mandrake plant and knead it with the milk of the female dog then make the shape of a dog and carry it with and walk through a barking dogs they will stop and fear you.

A talisman of water that makes metal melt when it is soaked in it and the way this talisman is done is by taking

⇒ Picatrix ⇐

a small amount of sugarcane, grape and fresh pomegranate skin mix all this together after grinding and knead it with wine vinegar till it is very well mixed, then reduce it into a container and put the heated iron in this mixture and it will turn the iron into water, leave it for about an hour and drain the water, the iron will be in the bottom of the container heavy, very shiny and did not mix with the water.

There is also the talisman of cold water (Acid) that would burn any clothes when it is sprayed on them and the way this talisman is made is by grinding some golden stones and kneading it with wine vinegar then hang it to drain drop by drop take the drained liquid and putrefy it in manure for fourteen days and keep changing the manure every three days and that is in a bottle well sealed then take it out and bury it in the bran as it is and when you need to work with it use it in a bottle and be careful not to touch it by hand or let it touch your clothes and use it where ever you desire to burn off clothes as it is the cold fire that burns and never extinguishes.

The talisman of red water that is poured in lamps to light the house and shine it in the color of red rubies and for that you need to get the a kind of the green cypress cabbage, cook the cabbage in a very hot furnace till it becomes red then grind it and add to it five times the weight wine vinegar and put it in a thick bottle and leave it for three days and shake it every day three times that red water that will come out of it will be like purple put it in lamps and you will see wonders.

Another similar talisman that is used to light up with and this one is purple in color, the way it is made is by taking some of the dry hard blossoms and some of the

tinctures, after grinding pour their weight four times water. Put in a pot till it boils smooth, then leave it to cool *and clear up and that will turn into red water like ruby that shines.*

A talisman to make green killer scorpions and the way they are made is by fasting for a whole day then chew on wild cucumber leaves and you put the chewed leaves in a glass bottle and seal it and hang it in a dark moist house that does not get any sun light and after forty days scorpions will be born that are green and if they sting any human it will kill immediately and it is useful to cure from scorpion stings if it is soaked in oil and hung in the sun for twenty one days until it dissolves and dies then use it on the sting and it takes the pain away and if you drop one drop of this oil on any scorpion it would kill it immediately.

A talisman to make a red snake and the way it is done is by soaking big spiders in female donkey milk in a glass bottle and leave it for three days then take the fat from a *turtle and grind it with the spiders and the milk till it takes on the form of a brain and put it in wool cloth and bury it in manure and after seven days strange red snakes will be born and if you used harvestman instead of spiders then the snakes that will be born it will look like serpents because the harvestman is the enemy of the serpents in Egypt as when the harvestman sees the serpent it follows it all the time until it fights with it and stings it to death and the serpent would die immediately.*

A talisman to keep bugs away from the home or the village and the way it is made is by taking hair from the comb of a reindeer at the moment it is struck by a male bull, then make a bug of copper and tie a hair on each bug

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and make it like a bunch and put it in a yellow jug and seal it and bury it in the middle of the house or the village and that will keep the bugs away.

The talisman of making paint that kills the person that enters the house that is painted with it from the smell or it would pass out and the way it is made is by taking small amounts of bull blood, cupping blood, fat from the horses hooves and gather all that in a glass container and beat until it is well mixed then take quarter of the amount of the mixture some bat milk and half of the amount of the bat milk some nightingale milk, grind and add to the first mixture, mix all very well then paint the walls of the house and the ceiling and make sure to put cotton that is soaked in violet oil in your nose as your painting and hurry out as soon as you are done. After painting, cense with brushwood, grain and the green shells of the walnut and then close the door for three days and make sure the door and the house is well sealed so the smell does not come out and the air does not go in either and whoever opens that door and smells the paint will pass out and the person that would go in will die.

This talisman is made by the people of Antakya and it is an ointment talisman that they rub on wood and when they light it, it lights like a candle and the way it is made is by beating the fat of an otter and mix it with Daphne oil, soap and some sulfur and it becomes like ointment, then they rub it on a stick or wood or cane and they light it and it lights like a candle and does not burn off till the end of it.

A talisman of a drum that is used to scare wolves and the way this charm is made is by taking porcupine, slaughter it and pluck its feathers and it looks like arrows that he uses to kill animals with. Then skin it and tan it and

make a drum with it and use it at night and any wolf or wild vicious animal which hears it will run far away from the area also if any of the vermin hear it they would die.

An oily talisman to catch crocodiles and the way it is done is by taking equal amount of the fat of a mole, jerboa and lizard, melt it till it becomes an oil and when you decide to catch a crocodile, slaughter a dog and skin him and rub that oil on the dog and hang him with a hook that is tied with packthread and throw it in the Nile, the crocodiles will come to it and when one of them swallows it pull him quick out of the Nile water and that is how they catch a crocodile from the Nile.

A light talisman that silences frogs in rivers, lakes, or any small ponds of water and the way it is done is by kneading crocodile fat with wax and make a wick of it and light it up in any of these locations and the frogs will be silent as long as the wick is lit.

A talisman for scorpions is made by grinding the Burghnatha grass and the Shikaay grass and adding grinded antidote stone and red henna, knead all the ingredients with bramble water and make a statue of a scorpion and make from the rest little round balls in the size of chickpeas and dry them and put the statue in a location in the house and between its hands coal in a brazier and use the little balls for incense and the scorpions will leave the house.

These are the talismans that were provided in the book and I had to mention it in the book so you be safe reader and aware of the knowledge of talismans and to make sure to keep the valuable secrets to yourself and as I am ending my book I would like to advise you with Socrates' nine

admonitions that he used to advise his students and they are to accept the natures of each other from the beginning of the knowledge that will make one know how to thank when one has plenty and that will make life at its best, he also said do not trust your secrets other than in your heart because you cannot trust time as it can attack you with its cruel army, do not underestimate things as they can grow and be useful to you, also raise your friends with love and manners like you raise children and do not show all your feelings at one time because if you do he will return with hostility, also stay away from tyrannies because it wastes magnanimity and honor and manners, also use love and refuse the injustices so you will not surrender to evil and surrender to goodness, also do not restrain anyone with their actions or they will avoid restraining your enemy, also do not prevent people from asking you because then you would be the only one holding God's luxuries to yourself you have to thank God for giving you all this by giving who does not have it and have so much less than you as who gives that is a way of thanking God, he also said to know the value of things we owe and love very much it will return the love. So this is the advice that Socrates used to advise so be aware of their values.

Also Pythagoras the philosopher would advise his students with seven admonitions after teaching them and he would say, correct your balances and know them, fix your mistakes if you would be safe, do not light fire when you see a cutting knife, balance your desires and your health will last, use justice you will gain continuous love, use time like the rulers that control you and have your fate in hand, do not waste your bodies and soul or you would regret losing them in bad times. Be aware of this reader

☞ Ghayat Al-Hakim ☞

may Allah protect you and bless you and hang on to this knowledge.

Here I end my book and I thank Allah for that, he is the one that granted me the light of mind with no end and the thanks are to Him first of all and till the end with no purpose, Glory to Allah and his prophet Muhammad Peace be upon him and all his followers ☞







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